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THE productions of the transatlantic press do not reach us with much speed, nor with great regularity; nor can we always assert that they afford a degree of important information, or supply a fund of entertainment, which is calculated to render us very anxious for their arrival. All attempts, however, to advance in the pursuit of knowlege are intitled to indulgence; and if the scientific body, whose transactions now again claim our notice, do not uniformly gratify our expectations, they at least deserve our respectful attention.

Since we had written our analysis of the memoirs contained in this work, the public prints have announced that the Society and the philosophical world have lost one of its most active members, a colonist from the mother-country, to whose pen the present volume was much indebted; we mean Dr. Priestley: by whom the first six papers were communicated, and whose name will long live in the annals of literature and science. Of his theological and political principles and labours, we shall now say nothing; we are here speaking of him only as a philosopher; and in that character, every degree of justice should be rendered to his great merit, as well by those who differed from him as by those who agreed with him in opinion.

G. 2.

We now proceed to the memoirs.

Experiments on the Transmission of Acids, and other Liquors in the Form of Vapour, over several Substances in a hot earthen Tube. By Dr. Jos. Priestley.—These experiments were made at the same time with some others of a similar kind which have already been published, and may be regarded as illustrating the same subject.

Experiments relating to the Change of Place in different Kinds of Air, through several interposing Substances. By the Same.—

In some of his former publications, the Doctor mentioned that he had observed, in the course of his experiments, that the vapour of water or Mercury was capable of changing its place, with any kind of air, in vessels which, for most purposes, might be considered as air tight. Since that time, he has pursued the subject, and has discovered that 'what was done by air and water will be done by any two kinds of air, whether they have an affinity to one another or not.'

'Having procured (says he) earthen vessels of a very close texture, so as to be apparently impervious to air, containing about an ounce measure, I could fill them with any particular kind of air, and then place them inverted in a large glass jar containing a different kind of air. I then heated the small earthen vessels through the glass jar by means of a burning lens, and I never failed to find after the experiment, that the air within the earthen vessel was the same with that which had been on the outside of it, while that within it was mixed with that on the outside; but in some cases the mixture was a chemical one, forming a kind of air different from either of them, while at other times they were only diffused through one another.'

Experiments relating to the Absorption of Air by Water. By the Same.—By the mixture of atmospherical and nitrous air, the author attempted to ascertain the proportions of the component parts of the atmosphere. In consequence of the diminution of the whole volume of air subjected to the experiment going on, by long standing, much farther than at the first, Dr. P. was inclined to believe that there was a much greater proportion of dephlogisticated air or oxygen gas in the atmosphere, than has been supposed: but he afterward found that all kinds of air, without distinction, will wholly disappear when confined for a sufficient time under water. This, he thinks, is not to be explained merely by the absorption of the air by the water, but by some other cause which he has not been able to discover; for the diminution continued, though a large surface of the water was exposed to the common atmosphere, and therefore had an opportunity of being completely saturated with air: but he always observed that the dephlogisticated or oxygenous part of the atmospheric air submitted to the experiment was first absorbed.

Miscellaneous Experiments relating to the Doctrine of Phlogiston. By the Same.—It seems to be unnecessary to detail any of these experiments, because they do not appear to present any new evidence in support of the doctrines for which the author so steadily contends.

Experiments on the Production of Air by the Freezing of Water. By the Same.—From these experiments it appears that, when water, which has been freed from air as completely as possible,

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is frozen, it evolves azotic gas or phlogisticated air on being melted, and this in a similar quantity on every repetition of the experiment. Dr. P. repeated the process of freezing nine times, without changing the water, and found the last portion of air procured in this way to be as great as the first. He accounts for this very curious phænomenon by supposing that water is in part convertible into phlogisticated air, and that this is one of the modes adopted by nature, for keeping up the equilibrium of this part of the atmosphere.

Experiments on Air exposed to Heat in Metallic Tubes. By the Same.—A mixture of hydrogen and oxygen gas, in earthen or metallic tubes, will not explode in a red heat, though this effect will always take place in tubes of glass where there is no metallic ingredient; and Dr. P. accounts for the circumstance with regard to earthen tubes, by the easy transmission of air through their pores. A similar result occurring in metallic tubes, or in such as have any metallic mixture, as those of flint-glass, he attributes to the inflammable air uniting with the metal, in whatever state it may be, and thus rendering the mixture incapable of explosion.

The facts mentioned by the Doctor in Art. 2nd, of the transmission of air through earthen tubes which were considered as air tight, he found to apply equally to those of copper, silver, and gold, but not to such as were of iron.—The present communication concludes with some experiments relating to phlogisticated air, from which the author deduces some inferences in support of the phlogistic theory.

Some Account of the poisonous and injurious Honey of North America. By Benjamin Smith Barton, M.D.—Several of the antient writers, particularly Xenophon and Diodorus Siculus, have mentioned instances of deleterious effects being produced by the use of honey, supposed to have been prepared from poisonous plants; and Dr. Barton has had occasion to observe something similar in the western parts of Pennsylvania, near the river Ohio. The following, as far as he was able to learn, are the symptoms produced by honey of this description:

'In the beginning a dimness of sight or vertigo, succeeded by a delirium, which is sometimes mild and pleasant, and sometimes ferocious; ebriety, pain in the stomach and intestines, convulsions, profuse perspiration, foaming at the mouth, vomiting, and purging; and, in a few instances, death. In some persons, a vomiting is the first effect of the poison. When this is the case, it is probable, that the persons suffer much less from the honey than when no vomiting is induced. Sometimes, the honey has been observed to produce a temporary palsy of the limbs; an effect which I have remarked

in animals that have eaten of one of those very vegetables from whose flowers the bees obtain a pernicious honey.

'Death is very seldom the consequence of the eating of this kind of honey. The violent impression which it makes upon the stomach and intestines often induces an early vomiting or purging, which are both favourable to the speedy recovery of the sufferer. The fever which it excites is frequently relieved, in a short time, by the profuse perspiration, and perhaps by the foaming at the mouth.'

In some cases, intoxication was the only effect which followed the use of this species of honey. The signs pointed out by the hunters, as distinguishing the poisonous from the wholesome, seem to the author to be very fallacious, and he is not yet acquainted with any means of obviating the effects produced by the use of the former. The plants, from the flowers of which the bees are capable of extracting a deleterious honey, are principally the *Kalmia angustifolia* and *latifolia* of Linné; the *Kalmia hirsuta* of Walter; the *Andromeda marina*, and some other species of this genus; to which the author adds the *Rhododendron maximum*, or Pennsylvanian Laurel, the *Azalea nudiflora*, and the *Datura stramonium*.

On the Ephoron Leukon, usually called the White Fly of Passaick River. By Dr. Williamson.—These insects are of the order *Neuroptera:* but for the particular description of them, we must refer to the paper.

Remarks on certain Articles found in an Indian Tumulus at Cincinnati, and now deposited in the Museum of the American Philosophical Society. By George Turner.—These remarks are in answer to some observations on the same subject in a former volume, and would not particularly interest our readers.

A Drawing and Description of the Clupea Tyrannus and Oniscus Prægustator. By Benj. Henry Latrobe, F.A.P.S.—The *Oniscus Prægustator* is an insect which resembles nearly *the Oniscus Physodes* of Linné. It is called by fishermen *the Louse*, is about two inches long, and is always found holding itself firmly by its 14 legs to the palate of an animal to which Mr. Latrobe gives the name of Clupea Tyrannus. This last is in general called the *Bay-alewife* or *old wife*, and is about the size of a full grown herring.

'It is with difficulty (says the author) that the insect can be separated, and perhaps never without injury to the jaws of the fish. The fishermen therefore consider the insect as essential to the life of the fish; for when it is taken out, and the fish is thrown again into the water, he is incapable of swimming, and soon dies. I endeavoured in numerous instances to preserve both the insect and the fish from injury, but was always obliged either to destroy the one, or to injure the

the other. I have sometimes succeeded in taking out the insect in a brisk and lively state. As soon as he was set free from my grasp, he immediately scrambled nimbly back into the mouth of the fish, and resumed his position. In every instance he was disgustingly corpulent, and unpleasant to handle; and it seemed, that whether he have obtained his post, by force, or by favor, whether he be a mere traveller, or a constant resident, or what else may be his business where he is found; he certainly has a *fat* place of it, and fares sumptuously every day.'

Sur les Végétaux, les Polypes, et les Insectes. By Dupont de Nemours.—This author considers a plant as 'a sort of animal deprived of eyes, ears, and legs, but by way of compensation furnished with a number of mouths, superior and inferior arms, hands, and reproductive organs.' He regards the functions which they exercise as very analagous to many belonging to the animal creation; and he is disposed to concede to them also various powers of intelligence which have been deemed peculiar to that kingdom. The points of controversy are not placed in a different form from that in which they have long stood, and no new facts are brought forwards on the subject.

Memoir on the Analysis of Black Vomit. By Dr. Isaac Cathrall.—The Black Vomit is of two kinds, the one consisting of a number of black flaky particles, resembling the grounds of coffee; the other, of a dark coloured inspissated mucus. The first was principally the subject of experiment, but the author was not able to procure a sufficient quantity, to ascertain the proportion of the different substances of which it was composed. The following is the result of his inquiry.—He found the fluid in which the flaky particles were suspended to contain a considerable proportion of water; a resinous and mucilaginous substance; a predominant acid, which is not the carbonic, phosphoric, nor sulphuric; muriate of soda; a brownish white coloured fluid, and a quantity of dark coloured oily matter; carbonaceous matter; and carbonic acid gas. The black flaky substance contained an acid, of the nature of which the author is ignorant, an unctuous animal substance resembling in some respects spermaceti, and a considerable quantity of iron.

From experiments made to ascertain the effects of the black vomit on the living system, Dr. Cathrall concludes first, that

'When applied to the most sensible parts of the body, it produced little or no effect.

'Secondly, It appears that large quantities of this fluid, may pass through the stomach and bowels of quadrupeds and other animals, without apparently disturbing digestion, or affecting their health.

This fact incontestibly proves the inactivity of this fluid; and renders it probable, that the speedy death which ensues, after this discharge in yellow-fever, is not from the destructive effects of this matter on the stomach and bowels; but, most likely from the great degree of direct or indirect debility, which had been previously induced, on which the black vomit is sometimes an attendant, and strongly expresses the great danger to be apprehended from the enervated state of the system.

'Lastly, Some of the experiments tend in some measure to prove, that an atmosphere highly impregnated with the odour of black vomit recently obtained, would not produce fever, apparently under the most favourable circumstances.'

The author considers the black vomit as an altered secretion from the liver, which is deposited in the gall bladder, and is forced by the action of vomiting into the stomach, where it receives the addition of a yellow coloured fluid which is almost always ejected with it.

Observations on the Soda, Magnesia, and Lime contained in the Water of the Ocean, shewing that they operate advantageously there, by neutralizing Acids, and among others the Septic Acid, and that Sea-water may be rendered fit for washing Clothes without the Aid of Soap. By Sam. L. Mitchell, of New-York.—The general inferences of the author are thus stated:

'1. Alkaline substances, such as magnesia and more powerfully lime and soda, are plentifully distributed through the ocean, to keep it from becoming foul, unhealthy and uninhabitable, which doubtless would be the case if the sulphuric, septic and muriatic acids abounding in it were not neutralized. 2. Where either of these acids is but imperfectly saturated, as happens when they are united to magnesia and lime, they decompound soap, let loose its grease, and become unfit for washing by aid of that material. 3. If soda or barilla is added to ocean water in sufficient quantity and the water lixiviated or alkalized, the earths will of course be precipitated and the acids neuralized. 4. In this state, dirty linen may be cleansed in it; and men at sea be thus enabled to have their clothes washed without the aid either of soap or of *fresh* water. 5. For this purpose, a quantity of barilla or soda should always be provided as an article of the ship's stores, and issued to the men on washing days. 6. Thus by the operation of this alkaline salt, a great proportion of the nastiness and infection bred in the clothes, bedding and births of persons at sea might be prevented, and the crews and passengers so far forth preserved from fevers and dysenteries. 7. No more room would be occupied by water casks in the holds of vessels, than at present. 8. The small quantity of magnesia and lime adhering to clothes washed in this way, is an advantage over and above what takes place in using fresh water. And 9. A broad and noble view is opened of the economy of Providence in distributing alkaline salts and earths, so liberally throughout the terraqueous globe.'

Yell.

A Description

A Description of a newly invented Globe Time-Piece. By the Rev. Burgiss Allison, A. M.

A Description of the Pendant Planetarium. By the Same.—These short papers are illustrated by plates, without which we cannot give our readers an adequate idea of the author's inventions.

Of the Use of the Thermometer in Navigation. By Wm. Strickland.—This paper certainly merits attention. From a variety of observations, Mr. Strickland found that the change in the thermometer always indicated an approach to land. As the account is short, we give it in the writer's own words:

'On the 22d of August late in the evening the water fell in temperature four degrees to 64; on the next day at noon having fallen to 62 and suspecting that we might be in soundings, though no alteration had taken place in the colour of the water, I induced the captain to sound, but no bottom was found at 140 fathom; on the 24th it will appear by the chart to have fallen to 58, and on the 25th to 56, about which time we were undoubtedly on Jaquet, or False bank, and on the 26th having fallen to 51 at 8 A. M. and assumed a green cast, I was desirous of sounding again, but in consequence of the ill success attending our former attempt, and not yet placing any reliance on the thermometer, the captain was unwilling to lose time in sounding, supposing that we were only approaching Jaquet or False bank; but the next day having spoke a banker, he informed us that we were on the grand bank, and that Cape Race bore W. N.W. 150 miles. Upon sounding at noon we struck the ground at 37 fathoms. Here let me remark, that our reckoning as shewn on the chart has been well kept, and that the thermometer has with great precision indicated our situation; on the 21st at noon in a supposed branch of the gulf stream 72°.—22d, approching Jaquet bank and at no great distance from it, 68°.—23d, still nearer 62°.—24th on the edge of the bank 58°.—25th, on Jaquet bank 56°.—26th, on the grand bank 52°—thus at this season of the year is there a difference of 20 degrees of the thermometer between the water on the bank, and in the same latitude in the ocean, not far to the east of it.

'Our captain, a sensible and observing man, as well as very experienced mariner, struck with the regular gradation of the thermometer on the approach of the bank, and convinced of its having pointed it out long before he had suspected his arrival upon it, from this time paid much attention to the thermometer. He found as I had foretold that it would equally shew by the rise when we had quitted the bank, and observed that as it would still more accurately define the limits of the gulf-stream, as it was hotter than any other part of the ocean, he might with great advantage make his passage to New-York by following the northern eddy of the stream. This eddy he knew to exist, but was unacquainted with the limits of it, and knew not how to ascertain them, except by the thermometer. We pursued this eddy pretty accurately, having made good the latitude of New-York in long. 69 in about nine days from quitting the banks, and every

day performed nearly equal and good days works. In this course from Newfoundland the thermometer indicated every where the approach to danger; on the 5th of September, the vicinity of Sable Island banks caused a fall of 7°; and on the 7th, a bank not marked on any chart I have seen caused a fall of 11° degrees. Upon sounding on this bank the ground was struck in 55 fathom, fine white sand, with some specks of red and black. Captain Allyn was so much pleased with the accuracy of the thermometer, and with the security in which he had sailed for some time in consequence of it, and so clearly perceived the advantage to be derived from it in many instances, that he declared he would never more go to sea without one.

'The track of the Fair-American appears to have laid very near to Jaquet island, which in governor Pownall's chart is marked as very doubtful; a good look out for it was kept for several days, but with no effect; this may so far tend to confirm the suspicion of its non-existence.

'The journal from America to England, does little more than confirm the previous observations made in this track; the thermometer fell no less than 20 degrees on passing to the south-east of Newfoundland, and rose again 9 degrees in the same longitudes, where in our outward bound voyage, we supposed ourselves to be crossing a branch of the gulf stream. The fall from hence of the thermometer, as the coast of Europe is approached, is very remarkable and uniform.'

In the beginning of this paper, Mr. Strickland states certain facts and reasonings, from which it is probable that a branch of the gulf stream takes a northerly or north-easterly direction, flowing to the east of the banks of Newfoundland. This current, he thinks, might be with sufficient accuracy ascertained by means of the thermometer; and the benefit that would result to navigation from the knowlege of such a current is evident.

Description of a Stopper for the Openings by which the Sewers of Cities receive the Water of their Drains. By Mr. John Fraser, of Chelsea, London.—A very short description of a simple instrument, useful in streets not paved and full of sand.

Astronomical and Thermometrical Observations, made at the Confluence of the Mississippi, and Ohio Rivers. By Andrew Ellicott.

Astronomical and Thermometrical Observations, made on the Boundary between the United States and his Catholic Majesty. By the Same.—The account of these observations occupies a considerable number of pages: they are probably very useful, and as such ought to be recorded: but to almost all readers, they are void of interest, and to us they appear a very unfit subject for critical remark and examination.

Observations on the Figure of the Earth. By Joseph Clay, M. A. P. S.—This paper we should consider as altogether unnecessary, if the Americans possess our books of science. St. Pierre

Pierre having unwaringly asserted that the earth is a prolate spheroid, Mr. Clay seriously and most loyally undertakes to prove him wrong. In part of the proof, it is necessary to find the fluent of $x \cdot \sqrt{\frac{a^4 - d^2 x^2}{a^2 - x^2}}$, and the author's method does not impress us with a favourable opinion of his mathematical prowess. St. Pierre shewed his ignorance in mathematics, and Mr. Clay does not exhibit any great skill. We wish that the first had suppressed his hardy assertions, and the latter his uninteresting proofs.

Description of some Improvements in the common Fire-Place, accompanied with Models, offered to the Consideration of the American Philosophical Society. By C. W. Peale, and his Son Raphaelle. —Common fire-places are liable to smoke, and we fear that ours is a *common-fire* place: but the fire places of C. W. Peale and his son Raphaelle are *not liable to smoke.* So they say, and we suppose that we ought to believe them. R.W.

A Memoir on Animal Cotton, or the Insect Fly-Carrier. By M. Baudry des Lozieres.—This writer, of whose curious *Voyages to Louisiana* we have already given accounts *, here presents a pompous description of a worm which feeds on the Indigo and Cassada plants, and which is made to produce a species of cotton by the ichneumon flies depositing their eggs on its body. M. des Lozieres maintains that a very considerable portion of this cotton might be collected, and that it is preferable to the vegetable cotton in all respects, particularly in not possessing its irritating qualities when applied to wounds.

Note concerning a Vegetable found under Ground. In a Letter from Col. Bull.—This paper is introduced by Dr. Barton, who states that he sees 'no good reason to doubt the accuracy of the observation.' The circumstances are thus related:

"I take the pleasure of giving you an account of a singular blossom, which I discovered last May, in digging of a mill-race, on Opeckon creek, through a rich bottom of low ground, covered, in general, with well grown large timber, of various kinds, particularly oak, poplar, and walnut, several of which trees are from three to four feet through, standing on the ground through which the race was dug. The curiosity is this, that between five and six feet under ground, chiefly a loomy, solid clay, one of the diggers discovered a blossom, not in full bloom, nearly of the colour of the lilac, which struck his attention. He called me to see it, not knowing what it could be. Upon viewing it, I recollected the form, and told the diggers it was the same kind of blue flower, which had grown upon the surface of the ground adjacent, and was then faded. In order to prove it, I

* See Rev. N. S. Vols. xl. p. 539. and xlii. p. 479.

desired

desired one of the men to dig up the root of the one under ground, and the one upon the surface, which, upon examination, proved to be the very same kind. The body of earth where the plant was found must have been formed perhaps some centuries, by reason of the uncommon size of the timber which it contained, and from which the most heavy part of the mill-timber was procured."

The *Appendix* contains two short papers. 1. *Account of a Method of preventing the premature Decay of Peach Trees.* By John Ellis, of New Jersey.—Mr. E. attributes the decay of peach trees to a worm which originates from a large fly resembling the common wasp, which perforates the bark at the surface of the earth, and deposits an egg in the sappy part of it; and his mode of cure is this:

'In the spring, when the blossoms are out, clear away the dirt so as to expose the root of the tree, to the depth of three inches; surround the tree with straw about three feet long applied lengthwise, so that it may have a covering one inch thick, which extends to the bottom of the hole, the but ends of the straw resting upon the ground at the bottom. Bind this straw round the tree with three bands, one near the top, one at the middle, and the third at the surface of the earth, then fill up the hole at the root, with earth, and press it closely round the straw. When the white frosts appear, the straw should be removed and the tree should remain uncovered until the blossoms put out in the spring.

'By this process the fly is prevented from depositing its egg within three feet of the root, and although it may place the egg above that distance, the worm travels so slow that it cannot reach the ground before frost, and therefore is killed before it is able to injure the tree.'

Mr. Ellis asserts the efficacy of this plan on the ground of numerous experiments.

Description of a Method of cultivating Peach Trees, with a View to prevent their premature Decay; confirmed by the Experience of 45 Years in Delaware State, and the Western Parts of Pennsylvania. By Thomas Coulter, Esq. of Bedford-County, Pennsylvania.—These instructions relate to the cultivation of peach trees on a large scale, and consist principally in the succeeding remarks:

'The death of young peach trees is principally owing to planting, transplanting, and pruning *the same stock,* which occasions it to be open and tender, with a rough bark, in consequence of which insects lodge and breed in it, and birds search after them, whereby wounds are made, the gum exudes, and in a few years the tree is useless. To prevent this, transplant your trees as young as possible, if in the kernel it will be best, as there will then be no check of growth. Plant them sixteen feet apart. Plow and harrow between them, for two years, without regard to wounding them, but avoid tearing them up

up by the roots. In the month of March or April, in the third year after transplanting, cut them all off by the ground, plow and harrow among them as before, but with great care to avoid wounding or tearing them. Suffer all the sprouts or scions to grow, even if they should amount to half a dozen or more, they become bearing trees almost instantaneously on account of the strength of the root. Allow no animals but hogs to enter your orchard, for fear of their wounding the shoots, as a substance drains away through the least wound, which is essential to the health of the tree and the good quality of the fruit.'

Some other directions are given, for which we cannot make room. The author is not a friend to manuring the soil for peach trees, and prefers planting them on high ground, and on the north side of hills, in order to retard vegetation until the season is securely advanced.

G. 2.

See 342. & 345.

ART. II. *The Elements of Natural or Experimental Philosophy.* By Tiberius Cavallo, F.R.S. &c. Illustrated with Copper Plates. 4 Vols. 8vo. 2l. 2s. Boards. Cadell and Davies.

To include, within the limits of a few octavo volumes, all that is useful and curious in natural philosophy; or to comprehend, in ten or a dozen Encyclopædean quartos, all that is known in art, science, and literature; is one of the inventions of modern times. Such schemes have undoubtedly diffused much knowlege, but it is seldom that they are ably executed: since no individual can possess that accurate and extensive information which they demand, and various impediments too generally prevent the co-operation of the most eminent proficients in the several arts and sciences. Without being disarmed of our distrust of such projects, we admit that we have derived much satisfaction from the very able mannerin which the performance before us is executed. The range taken by the author is a wide one, but he rarely seems out of his element; and his work supplies more varied and correct instruction than is contained in any similar publication with which we are acquainted. It embraces the subjects of Mechanics, Hydrostatics, Optics, Astronomy, Chemistry, Electricity, Magnetism, Aerostation, Meteors, &c. and although much of the matter be old to us, and may be found in other books, yet we think it proper to consider and concisely to examine it under each head.

In the preface, Mr. C. explains his plan, modestly stating his labours, and the object which he had in view; and we find that he does not pretend to sound all the depths of philo-

sophy,

sophy, nor to place what is abstruse and intricate within the comprehension of the most limited capacity:

'It is not my intention,' says Mr. C. 'to deceive the reader by asserting, that I have rendered all the principles of Natural Philosophy intelligible to the meanest capacity; for in that case, I should either have been obliged to omit the more abstruse branches of philosophy, or the fallacy of the assertion would be rendered staringly manifest in several of the following pages. Original discoveries of facts, or principles or laws of nature, are generally made through intricate and perplexed paths. By subsequent revision and consideration, the superfluous is removed, the defective is supplied, and the confused materials are properly arranged; whence the train of reasoning frequently becomes shorter and more natural, or the nature of the subject is rendered more evident and more intelligible. But this simplification has a limit which differs in different subjects; nor can the comprehension of what depends upon a vast number of previous ideas, mathematically connected, be rendered attainable to such persons as are destitute of such ideas, or whose mind is incapable of retaining the necessary chain of reasoning.'

Chapter 1, *On the Axioms of Natural Philosophy, and the Rules of Philosophizing*, with the 2d and 3d, *On Matter* and *its Properties*, claim as little of our approbation as any chapters in the whole work. What strength to the reasoning powers, what satisfaction to the mind, what advantage to science, can possibly accrue from such axioms as, 'nothing has no property; hence no substance, or nothing, can be produced from nothing;' 'matter cannot be annihilated, or reduced to nothing:' these are the sad bequests, the useless reliques, of a departed philosophy. No use is made of these axioms, nor indeed of the rules of philosophizing, nor of the definitions of space absolute and relative, place, rest, cause and effect, &c. and therefore we think that they ought all to have been omitted. The 'rules of philosophizing,' it may be said, have high authority: but we much doubt whether a demonstration or reasoning process was ever made just and logical by virtue of those rules: they are observed in good reasoning because the reasoning is good, and not because they are rules.

Chapter 4th treats *On Motion, its Laws*, &c. chapter 5th, *On the Motion arising from centripetal and centrifugal Forces, and on the Center of Gravity*; in which, however, the matter does not altogether correspond to the title: chapters 6, 7, 8, 9, *On the Properties of the Center of Gravity, the Theory of percutient Bodies, the Composition and Resolution of Forces, and a Curvilinear Motion.* Of this latter chapter, as of one of the preceding, the most useful part is contained in the notes. Mr. Cavallo has given very neatly the theory of bodies revolving in circular orbits: but we wish that he had followed a different arrangement,

ment, that of Newton, and had made the proposition concerning the description of equal areas in equal times to have preceded the propositions by which the centripetal force is expressed in terms of the velocity, periodic time, &c. We remark here that proposition 6 is ambiguously worded, and that the equality between the centripetal and centrifugal forces, if meant to be generally asserted, is not true. We object, also, to the use of the term *projectile force* in the direction of the tangent: it is quite unnecessary, and it may even introduce wrong notions, to use this term: when a body moves in a circular orbit, there is no *force* in the direction of the tangent; the body would move, if not prevented, uniformly along the tangential line; this is all that we want to know; and this is all that it is necessary to express.

In chapter 10th, also, concerning *inclined Planes and the Doctrine* of *Pendulums*, an expression, 'the *central Force*,' more than once occurs, which ought to have been omitted: since, in the cases in which it is used, it is not the proper expression, and leads to erroneous ideas. The proof of the proposition, that the time of an oscillation is to the time down half the length of the pendulum as the circumference of a circle is to its diameter, is carried down to the notes, and drawn (as it usually is) from a body vibrating in a cycloidal arc. The author, then, has been obliged to introduce the theory of the cycloid: a theory indeed very curious and interesting: but, for the mere deduction, the proposition might more easily have been inferred from the expression of the time of vibration in a circular arc. It is true that Mr. C., after the theory of the cycloid, has given this expression by Saunderson's method: but we wish that he had deduced it by a simple analytical process. He would then have arrived at such an expression as

$$T = \pi\sqrt{\frac{l}{2f}} \cdot \left\{1 + \left(\frac{1}{2}\right)^2 c^2 + \left(\frac{1 \cdot 3}{2 \cdot 4}\right)^2 c^4 + \text{ &c.}\right\}$$

$\pi = 3.14159 +$ &c. l = length of pendulum $f = 16\frac{1}{12}$ feet, $c^2 = \frac{l-a}{2a}$: consequently, when a nearly $= l$, or $c = o$, $T = \pi\sqrt{\frac{l}{2f}}$, or

$$T : \sqrt{\frac{l}{2f}} :: \pi : 1$$

In the chapter *on the Centers of Percussion and Oscillation*, Mr. Cavallo begins with the simplest cases; and in a very perspicuous manner, yet without prolixity, establishes his propositions. The notes contain a variety of examples obtained by a fluxional process. After this chapter, we meet with one

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on *the Mechanical Powers;* and if the facility of the subject ought to influence the arrangement, the author has assuredly not chosen the best order. In page 251. the illustration, intended to shew that no real increase of power is gained by the mechanical powers, is inadequate, and we hope that in a future edition Mr. C. will alter it. The chapters which succeed, on *compound Engines*, on *Machines illustrating the Doctrine of Motion*, on *wheel Carriages aad Projectiles*, are very valuable, affording much information clearly and pleasantly delivered. We shall here give an extract, as a specimen of the author's manner: but many passages, which we deem worthy of selection, we are prevented from copying by the concomitant diagrams:

'It is evident that the narrower the base is, the easier a body may be moved, and, on the contrary, the broader the base is, and the nearer the line of direction is to the middle of it, the more firmly does the body stand. Hence it appears that a ball, or a circular plane figure standing upright, such as a wheel, is moved upon a plane with greater facility than any other figure; for the least change of position is sufficient to remove the line of direction of a spherical or circular body, out of the base. Hence also it is that bodies with narrow terminations, such as an egg or a stick, &c. cannot be made to stand upright upon a plane, at least not without the utmost difficulty.

'The application of the properties of the centre of gravity to animal œconomy is easy and evident. If the line of direction falls within the base of our feet, we remain erect; and the steadiest, when that line falls in the middle of that base; otherwise we instantly fall to the ground.

'On account of the great importance which the preservation and management of that centre is to animal motion, the infinite wisdom of the Creator has implanted in all animals a natural propensity to balance themselves in almost every circumstance. Many animals acquire the habit of keeping themselves upon their legs within a few hours after their birth, and such is particularly the case with calves.

'It is wonderful to reflect, and to observe, how a child begins to try and improve his stability. He generally places his feet at a considerable distance from each other, by which means he enlarges the base, and diminishes the danger of a lateral fall:—he endeavours to stand quite erect, and with his body immoveable, so as to prevent as much as possible a fall backwards or forwards;—and when he lifts up one foot, he instantly replaces it upon the ground, finding his inability to rest upon so small a base as that of one foot. Farther advanced in years, he adopts farther methods of preserving and using the centre of gravity, and that without the least knowledge of the mechanical principle upon which he acts. Thus a man naturally bends his body when he rises from a chair, in order to throw the centre of gravity forwards. He leans forwards when he carries a burden on his back, in order to let the line of direction (which

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in that case descends from the common centre of gravity of his body and burden) fall within the base of his feet. For the same reason he leans backwards when he carries a burden before him; and leans on one side when he carries something heavy on his opposite side.

'Human art improved by constant exercise and experience, goes far beyond those common uses of the centre of gravity, and line of direction. We see, for instance, men who can balance themselves so well as to remain erect with one foot upon a very narrow stand, or upon a rope, and even with their heads downwards and their feet uppermost.—Their art entirely consists in quickly counterpoising their bodies, the moment that the line of direction begins to go out of the narrow basis upon which they rest. Thus, if they find themselves failling towards the right, they stretch out the left arm or the left leg, and *vice versa*; for though the weight of the arm be much less than the weight of the body; yet by being extended farther from the fulcrum, its momentum may be rendered equal to that of the rest of the body, which lies vastly nearer to the fulcrum, or to the line of direction.

'This explanation likewise shews the great use of a long horizontal pole in the hands of a rope-dancer; for as the extremities of the pole, which are generally loaded with leaden weights, lie far from the rope, which is the fulcrum; when the pole is moved a little one way, the momentum of that extremity of it which lies that way, is increased considerably, and so as to counterpoise the body of the man, when he finds himself going the other way.

'Notwithstanding the use of the centre of gravity which mankind acquires naturally or merely by experience; yet in many cases people are seen to act contrary to the laws of nature; and the consequences are sometimes quite fatal. Thus we frequently find that when a boat or carriage is oversetting, the persons in it rise suddenly from their seats; by which means they remove the centre of gravity of the whole higher up, and thereby accelerate the fall, which they might probably prevent, either by remaining on their seats, or rather by lowering themselves down as close as they could to the bottom of the boat or carriage.'

The first and chief part of the second volume is occupied by subjects generally included under the term Hydrostatics. An extensive meaning, certainly, is given to that term when it embraces not only what relates to the specific gravities of bodies, to the actions of non-elastic fluids, to the attractions of aggregation, cohesion, &c. to the motion of waves, to the motion of fluids through pipes, &c. but also what relates to the density and altitude of the atmosphere, to the wind, to acoustics, &c. The subjects are curious and important, and the author has presented them to the reader with great clearness: his good sense and propriety seldom or never seem to fail him; and his theoretical explanation is not only very just, but his work is really enriched and rendered valuable by the

number

number of excellent tables which he has introduced: for instance, tables of specific gravity of the heights of places, of specific gravities of spirit, from Mr. Gilpin's tables, &c. The chapter on *the Density and Altitude of the Atmosphere* also deserves particular attention. We have, however, something to object to the notes. The demonstration of the properties of the logarithmic curve might have been spared; and particularly the proposition concerning the variation of the density, when the force varies inversely as the square of the distance, ought to have been omitted, or changed for a fluxional demonstration. We fear, in this instance, as in one or two others in which mathematics are concerned, that the author gave not that demonstration which was the best, but that which was most familiar to him.—As an additional instance of his perspicuity of explanation, we extract a passage on musical sounds:

'A succession of sounds has been called *Melody*.

'The compound effect which arises from two sounds, expressed at the same time, is called *Consonance*, or *Dissonance*, according as it produces a pleasing or unpleasing effect.

'An *Accord* is the effect which arises from, or a combination of, more than two sounds expressed at the same time.

'A succession of accords is called *Harmony*.

'The art which examines, disposes, and expresses sounds, so as to produce melody, or harmony, pleasingly upon the whole, is called *Music*, or the *Musical Art*. And the sounds, which are so far simple, determinate, and pleasing, as to be used in music, are called *Musical Sounds*.

'It has been said, at the beginning of the preceding chapter, that the variety of sounds arises from three causes principally, viz. 1st, from the greater or less frequency of the vibrations; 2dly, from the quantity, force or momentum of the vibrating parts; and 3dly, from the greater or less simplicity of each sound.

'A clear idea of those differences may be conceived by comparing the sound of a pretty large bell, with that of a string of a base viol. Those two sonorous bodies may be adjusted so, that each of them may perform the same number of vibrations in the same time. In that case the sounds of those instruments are said to be of the same *pitch*; for the pitch of a certain sound, or of the instrument which expresses that certain sound, is said to be equal to, lower, or higher than the pitch of another sound, or other sonorous body that emits that sound, when the first sonorous body performs an equal, a smaller, or a greater number of vibrations than the other sonorous body in the same time.

'But though those instruments express the same sound with respect to the pitch; yet the sound of the bell is much louder than that of the base viol; and, in fact, the former may be heard from a much greater distance than the latter. This shews the second distinction.

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'The third arises from the inequality, harshness, &c. of the sound of the bell in comparison with that of the base viol; for a person, who is sufficiently near, and listens with attention, will perceive that the sound of the bell is attended with a sort of undulation, both in pitch and strength; and is, besides, accompanied with one or more secondary sounds; whereas the sound of the base viol is much more simple and uniform.

'There is no method of measuring the quantity of the above-mentioned second and third distinctions; excepting by the judgment of the ear, which is various and partial. One person, for instance, prefers the sound of a powerful organ to that of a violin; another prefers the latter to the former. One likes the sound of a French horn above that of all other instruments, and another prefers a flute.

'In general it is not from a proper discrimination, but from the various acuteness of the ear, from prejudice, from fashion, from want of discernment, or from mistaken ideas, that most people express their likings and dislikings. Various and discordant are the opinions of men relatively to those things which have no fixed standard of perfection or demonstration; yet it may be presumed, especially with respect to musical sounds, that whatever pleases the majority, and whatever can be endured for a longer time without disgust, is the best and the most eligible. And there are some persons who, from knowledge, practice, sensibility, and a proper use of their reasoning faculty, have enabled themselves to discriminate at once between what is, and what is not, more likely to please the majority, or to be endured longer without disgust.

'After a long and diversified experience, through a considerable series of years, it has been found, that certain sounds, expressed in certain successions, and in certain combinations, are pleasing to most human ears. They are of the simplest and most uniform kind, neither too loud, nor too feeble; but differing from each other in pitch, by certain fixed and determinate intervals.—They are called *musical sounds*, or *tones*.

'Besides the human voice, several instruments, which have been invented at various times, and are now in use, are capable of expressing those musical sounds; hence they are called *musical instruments*, and the best of them are such as are capable of expressing the greatest variety of such sounds, especially with respect to the pitch, and of the simplest, as well as of the most pleasing sort.

'Upon some of those instruments, such as the harpsichord, forte piano, the organ, the guitar, &c. the pitch of each tone is fixt and immutable. In others, such as the human voice, French horn, violin, violoncello, &c. the pitch proper for each tone, must be determined by the performer. The accomplishment of this task is very difficult; and from this are the musical performers said to have a *good* or a *bad intonation*.

'What has been said above may suffice with respect to the less definite qualities of sounds; viz. strength and simplicity. It is now necessary to treat of the more difficult, but more determinate, qua-

lity, called the *pitch*, which has already been said to depend upon the frequency of the vibrations.

'The human voice, in its ordinary way of speaking, generally changes its pitch by imperceptible intervals, or rather by sliding a little way up or down. But there are different and considerable intervals between the musical tones Those musical tones were perhaps in great measure found out experimentally; but they have afterwards been reduced to, and may be expressed by means of, accurate mathematical measurements.—The order, or the arrangement, of those sounds is called *the scale of music.*

'A voice or an instrument, which expresses those sounds in a particular order under certain restrictions, produces music; otherwise the effect is not pleasing, nor is it called music. The natural singing of birds may exhibit a fine voice in certain cases; but it is not musical, their sounds having nothing to do with the musical intervals; and, in fact, the arrangement of their various sounds is by no means pleasing.

'The number of vibrations which may be performed by a stretched string, when its tension, length, and weight are known, may be ascertained with tolerable accuracy.

'The number of vibrations of most other sounding bodies, cannot be ascertained otherwise than by comparing their sounds with those of stringed instruments; for the human ear can judge with considerable accuracy when the two instruments are in unison, or perform contemporaneous vibrations, in which case they are said to be *of the same pitch*; and indeed some expert musicians can determine by the judgment of their ear, not only when two sounds are of the same pitch, but also when they are at a certain distance of each other. Therefore, in our investigation and expressions of musical sounds, it will be sufficient to speak of stretched strings or chords only; as the sounds of all the other instruments may be referred to those of strings.'

In the description of the principal machines, p. 442, *mechanical paradox* occurs instead of *hydrostatical paradox.*—Mr. Cavallo prefers, as a wind gage, the one which was invented by Dr. Lind of Windsor: but is this preference due to theoretical consideration, or to practical observation and experiment?

Chemistry is treated in the latter part of the second and in the beginning of the third volume, with great clearness, and with sufficient fullness for those who do not wish to enter deeply into the science. Mr. Cavallo certainly possesses the art of telling his readers very useful things very pleasantly: but it may be objected, we are aware, that the chapters on chemistry are too few in number, or too deficient in matter, if the design of the work were to enable the student to make equal advances in each science.

To

To *Chemistry*, *Optics* succeeds; and in the chapter concerning *Light*, *Colour*, &c. the author thus apologizes for the brevity of his discussion:

'The subject of the present section is so very extensive, that a full investigation of all its branches, both in theory and in practice, would fill up several such volumes as the present. A useful and competent explanation of its principles is what can be expected in the present work; and this we shall endeavour to render as comprehensive as the nature of the subject seems to admit of. With this object in view, we shall take little notice of what is merely hypothetical or controverted; we shall however refer the inquisitive reader to those works which treat more at large of those particular branches. With respect to the useful part of the subject, we shall endeavour to explain the principles chiefly; for when these are well understood, a very moderate degree of ingenuity on the part of the student, will enable him to apply them either for the explanation of new facts, or for the improvement of particular branches.'

In the chapter on *the Inflection of Light*, Mr. Cavallo relates the experiments given in a work intitled "Observations concerning the Inflections of Light *;" and, with the anonymous author of that tract, he thinks that the hypothesis of the fits of easy transmission and reflection is a strange conjecture.

Chapter 5, p. 217, the author is inaccurate in stating that the middle point of lenses is *called the center*: what is *called the center* is determined by the conditions of an arbitrary definition, and may be at any distance from the lens. In speaking of Achromatic glasses, Mr. Cavallo justly says:

'Various authors have given intricate methods of determining the curvatures necessary for the surfaces of those compound lenses, which are depending upon the refractive and dispersive properties of the glasses, which properties vary greatly; but the difficulty of determining the real dispersive as well as the real refractive power of a particular specimen of glass, which are seldom uniform throughout the specimen, and the difficulty of forming the component lenses exactly of the computed thickness and curvature, render those calculations of little use in practice. At most they serve as approximations, which must be improved and corrected by actual trials with different glasses and different grinding tools.'

'The description of the eye,' if not too full and particular for the importance of the subject, is disproportionately large, considering the space allotted to the other parts of optics.

Electricity and *Magnetism* next follow; two sciences which are not the most certain indeed, but very curious and interesting, offering a wide scope for future experiments, and a fair chance for valuable discoveries. On these branches, Mr. Ca-

* See Rev. Vol. xxxii. N. S. p. 12.

vallo is very clear and satisfactory; and indeed, as he had formerly published treatises concerning them, it might be supposed, that he would feel (to use a common phrase) *pretty much at home.*

The first part of volume 4th, as far as p. 314, is devoted to *Astronomy and the Use of Globes.* The former, a subject of great difficulty, the author has treated in a popular manner, yet not loosely nor inaccurately. The following defence of the *utility* of astronomy in some degree resembles the flowing and eloquent manner, in which Barrow pleads for the mathematics:

'The present knowledge of this most noble science can assign a proper reason for almost every particular phenomenon; it subjects them to strict, to unanswerable, calculation; and deduces essential benefits from the results.

'The vulgar, whose minds seldom connect more than two ideas, may laugh at the employment of examining with unwearied toil, what is so far removed from us; and they may wonder that astronomers should be so anxious to ascertain not only the day or the hour, but even the very moment when a certain celestial appearance is to take place, or when a star, which is hardly visible, will come within a certain distance of the sun, or of the moon. But whoever endeavours to trace the influence, whether immediate or remote, of those peculiar accuracies upon science in general, and upon the various human affairs; whoever considers that they afford the means, and the only accurate means, by which the mariner can navigate the oceans, and can find his exact situation at sea; which afford the accurate measurement of time; by which the real distances of places upon the surface of the earth can be determined; which furnish standards of weights and measures, &c. whoever, I say, considers this various and extensive influence, will undoubtedly find abundant reasons for admiring and for encouraging the utmost diligence and the most scrupulous accuracy in the study of astronomy.'

Although the author has not given an abundance of astronomical methods, he has nevertheless enriched this part of his work with tables. We know not on what authority Mr. Cavallo relies, but his table of the mean distances, &c. is not perfectly accurate. We subjoin his mean distances for the planets, supposing the Earth's distance from the Sun to be unity, opposed to other mean distances which, we have reason to think, are more correct.

Mr. Cavallo's distances.

Mercury	0.38710	.38709812
Venus	0.72333	.72333230
Mars	1.52369	1.52369352
Ceres	2.73550	2.794000
Pallas	2.79100	
Jupiter	5.20279	5.20279108

Saturn

Saturn	9.54072	9.53881757
Georgium	19.08352	19.18330500

Some other trifling alterations we should also wish to make; for instance, instead of $\frac{1}{333928}$ (the quantity of matter in the Sun being unity,) we would put $\frac{1}{329630}$ to represent the quantity of matter in the Earth; and instead of 30737 days for the period of the Georgian, 30689.

Mr. Cavallo would perhaps have done well if, instead of quoting Dr. Herschell's speculations about the sun, and names for its various spots, he had inserted something more intimately connected with the principles and practical uses of astronomy: since, considering the vast extent and variety of the subject, his astronomical discussions are rather scanty and confined.

Several typographical errors occur in this section on astronomy; such as *anomolistic* year, intercolary, apagee, De la Londe, O'Gregory, &c.

The latter pages of this volume comprehend *Aerostation*, *Meteors*, *Stones fallen from the Sky*, *Measures* and *Weights*, &c. the first subject is very pleasantly discussed.

In page 390. the author attempts to account for the phænomena of 'Stones fallen from the Sky,' by supposing a body to revolve round the earth, acted-on by an attractive force, in proportion to the centrifugal, rather more than sufficient to keep the body in an immutable orbit; and consequently 'such a body,' he says, 'must move in a sort of a spiral, coming continually nearer and nearer to the earth.' Without entering any farther into the explanation, we must observe that this is totally irreconcileable with the principles contained in the first volume. If the force varies inversely as the square of the distance, (and such is the law of the force of gravity,) whatever be the velocity of the body moving, the curve described must be an ellipse, a parabola, or an hyperbola, and consequently can never constitute a spiral, according to the common meaning of that term.—Mr. Cavallo does not consider the body to be originally moved in a resisting medium.

Here we might conclude, and leave our opinion to be collected from our preceding remarks, were we not sensible that there are many readers who look to the end of an article for a summary and result, for condensed criticism, and for the residual quantum of merit, or demerit, when the balance is struck. That this production is neither very elaborate, nor very profound, may perhaps be conceded, since the nature

of several of the subjects, and the object of the whole publication, in some degree forbade this minuteness. Neither has it any great claims to originality: if such claims be not just, and to be allowed, from what is new in dexterous arrangement, and original in the felicity of perspicuous explanation. There are moreover faults, some of which we have pointed out: but they are few, and of no great moment. On the other hand, the excellencies of the performance may be concisely and distinctly stated to be clearness of explanation, precision of language, and abundance of valuable information. The notes are useful to the mathematical philosophic student; and the tables of various kinds render the work very commodious for reference. If, then, the profound mathematician, astronomer, or optician, may not derive much increase of knowlege from these pages; yet those who are commencing their studies, those who, if debarred the opportunities of great application, still wish not to be entirely ignorant of science and its rules, of nature and its laws, will act wisely and profitably in devoting some of their mornings and evenings to the perusal of these volumes.

R.W.

ART. III. Ανθρωπλανομενος; *or a Pedestrian Tour through Part of the Highlands of Scotland in* 1801. By John Bristed. 2 Vols. 8vo. 1l. 1s. Boards. Wallis. 1803.

WHY are *pedestrian* tours so much more frequent now than they have hitherto been? Is it from the love of singularity and whim, from a necessary regard to economy, or from a laudable persuasion that a steady and correct view of a country, of men, and of manners, is most attainable by the humble peripatetic? In all probability, some of these motives are generally united. Which of them prevailed most with Mr. Bristed may be conjectured from the nature of his work: but the *latter* is indeed the avowed principle by which he declares himself to have been actuated.

Early on the 4th of August 1801, Messrs. John Bristed and Andrew Cowan took their departure from Edinburgh, duly regaled with the morning fragrance of that northern capital; disguised in the garb of sailors, and Mr. B. wearing his usual spectacles, so little appropriate to his assumed habit. At Leith, they were saluted with loud and reiterated bursts of laughter from the fishwomen, watermen, and porters; and a woman, cool as the element in which she bathed, treated their eyes with a novel spectacle, as Squire Boots did their ears with much edifying discourse. The important dialogues which took place in the boat are also minutely registered, for the instruc-

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tion of posterity. When we land on the Fife shore, we meet with basaltic columns at Petty-cur harbour, and tough *unbiteable* biscuits at Kirkcaldy. Such information, it may be alleged, is rather *solid* than *satisfactory:* but every writer of travels is at liberty to chuse the kind and quantity of matter which he administers to the public; and Mr. Bristed, we can assure our readers, is no tame topographer. 'We are now,' says he, 'on the point of proceeding to St. Andrew's, through many villages on the sea-coast, whose names we neither know, nor wish to relate.' Agreeably to this generous disdain of petty remark, many places yclept royal boroughs are passed in total silence; and *Weme* is substituted for *Wemyss*, *Mengs* for *Menzies*, *Lush* for *Luss*, *Corallind* for *Cora-lin*, *Crownworth* for *Carnwath*, &c. In the course of our labours, we have read of Wemyss Castle and of St. Andrew's, but never, we must confess, of the *spires* of the former, nor of the *sprats* and *vast number* of gentry of the latter. A respectable Scotish judge once introduced to our acquaintance that elegant child of misfortune, Michael Bruce: but, if our memory be not treacherous, his Lordship did not inform us that this luckless poet was a common sailor.

The magisterial detention of our pedestrians at Dundee, where outlandish gentlemen have more than once been imprisoned as French spies, is related in a manner sufficiently ample for the patience of ordinary readers. The town, which has been styled 'bonny Dundee,' though superlatively ugly, is discretely thrown into shade.

Interspersed with many appropriate quotations in verse, of which Mr. B. is no niggard, we have the following prose sketch of his friend and companion, Dr. Andrew Cowan *:

'I must pause a moment to pay the tribute of affection and of gratitude to Cowan, whose friendship is my secret heart's exulting boast; who is at once my guide to the temple of knowledge and of virtue. I did not, till this night, know that he possessed such powerful energies of mind; but I had never before seen a stimulus applied to him sufficiently strong to rouze his faculties into full exertion; and I was not aware that his calm, tranquil, mild, and benevolent countenance could be lighted up with such a fervent glow of fiery and animated indignation.

'But although I bow down to the amazing superiority of his intellectual powers, yet I honour him still more for the steady uprightness of his heart.

'And yet is he not formed for active life; his extreme sensibility, and exquisite delicacy of feeling, render an intercourse with an ignorant and an embrutified world to him irksome beyond all power of calcu-

* Author of the *Adviser*, see Rev. for the last month, and of a Tractate on Education, now under perusal.

lation to minds of a grosser make. Silent, contemplative, deeply-thinking, his mighty mind flies from the busy haunts of men, and wooes in the shade of solitude and of peace, bright-eyed science in her coy abode.

'From the earliest hours of infancy his whole deportment evinced, that nature had formed him of her finest materials, and had cast him in her highest mold.

'As the purity of his affection and the steadiness of his friendship have long poured the balm of comfort into my wounded spirit, so may they continue to revive and to support my drooping heart, *till the flood-gates of life shut in eternal rest!*'

In a subsequent part of the work, this young gentleman is said to have 'preserved the most strictly Pythagorean silence through nearly the whole of the journey:' yet, on various occasions, we find him closely engaged in conversation, and even bearing his part in long and learned dialogues, of which the substance only is committed to writing, to avoid prolixity.

On approaching Perth, the travellers encountered a poor widow whose tale is not unhappily related.—The accoucheur's deliberate barbarity, if faithfully recorded, will justify the application of every epithet which language can bestow on infamy and guilt.

Low adventures, rapid and unintelligible *bothering*, and sage reflections, to all of which the journalist manifests a decided partiality, occur at Perth, as they had occurred at Dundee. We are happy, however, to acquaint our readers that Mr. B. and his companion enjoyed a good night's rest, and found themselves *in trim* next day to make physical experiments, to laugh at a certain medical society, and to inveigh against the use of the torture in his Majesty's Hanoverian dominions.

As they journey onwards to Dunkeld, we are favoured with 'a very cursory and rapid view of women, merely to shew that their powers of virtue and of knowlege are at least equal to those of men.'—This very rapid and cursory view, though *limited* to 130 pages, evinces considerable ingenuity, and speaks much comfort to the fair. From this portion of the work, we extract the subsequent anecdote:

'So common is the desire to have *a quiet humble fool* for a wife, that a gentleman in this country, whom I could name, a learned Doctor of the laws, who had studied books more than the human heart, imagined that he wanted a wife; but then he must have one that *would not talk much*.

'Accordingly, he looked out for a stupid and ignorant woman, because he laid it down as an incontrovertible maxim, that a sensible well informed woman would *necessarily talk him to death*. Having examined, for some time, his various female acquaintances, he at length pitched upon the youngest daughter out of five, of a neighbouring gentleman. This girl was seldom or ever heard to utter a single syllable, but sate in solemn silence during the whole time that

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all her family, that is, her mother and her elder sisters, who were supposed to have a great deal more sense than her, were talking away with all their might.

'The good Doctor intimated to the mother, that he wished to have her daughter Nancy as his wife. The mother was not sorry to hear this, for she had a large family and could not give them much fortune; wherefore, she, at once, told the profound suitor, that he should have Nancy. She immediately apprized the girl of the intended manœuvre, and without more ado this happy couple were united in the bands of wedlock.

'The bridegroom had not been married a full week, before he went, with a doleful face of complaint, to the mother, setting forth, that her daughter's *tongue was never at rest, excepting the few hours in the twenty-four, when she slept*; and begged earnestly to know what could be done; for that he was prevented from studying, from thinking, in a word, from doing any single thing, which might procure him ease or comfort, and that he verily believed he should *shortly be killed by his wife's confounded clack.*

'The mother, who was a prudent woman, replied,—My dear Doctor, your good sense and great learning should have pointed out all this to you. My daughter Nancy *is a very weak and ignorant girl*, and therefore will *naturally* talk when ever she has an opportunity, *for those who think least generally talk the most.* But while she was at home, her elder sister and I, well knowing that, if she opened her mouth, nothing but nonsense and childish folly would come out of it, always gave her a strict charge to be silent *till she was married, or she would never get a husband.* The girl, therefore, is not to blame; she cannot, owing to her dullness and ignorance, be expected to be able to derive any comfort from *silence*, because only those who can *think*, that is those *who have cultivated minds, can enjoy silence*; and as she has been forced to hold her tongue so long, she is now in the right, that she has a fair opportunity, to make all the use of it she can.

'Depend upon it, sir, a foolish and an ignorant woman is never quiet if she can help it; and as she knows nothing, she *must* talk nonsense. And this is so obvious to the plainest understanding, that I wonder *learned men* have never yet found it out. We women know very well, that in proportion as our minds are cultivated, we have resources in ourselves, and can enjoy *silence; but when we know nothing and have nothing to say, we must be always talking.* Had you not chosen to yourself, and pitched upon the weakest and most silly of all my daughters, but had told me that you wanted *a companion* for life, and asked me which of the girls was the most likely to render a man happy and respectable, I would have told you, at once, that my second daughter, Betsey, was the woman, *because she has the most sense.*'

From women, we pass, in the second volume, to the British poor; for the amelioration of whose condition the author pleads with much generous warmth and occasional displays of eloquence: but he returns so frequently to the charge, and indulges

dulges in such a diffusion of a few leading ideas, that we cannot pretend to follow him minutely.

The divers matters to which we have alluded, and a few which we have overlooked, are crowded into the busy compass of five days.

Mr. B. now adverts, with just and pointed severity, to that wasteful rage of the great, which sweeps away farms and villages to enlarge a domain. Again he expatiates on bettering the state of the poor, till the churlish hospitality of Mrs. ——, and the sublime scenery of the pass of Killicrankie, suggest very different topics; and his description of the latter is bold and impressive. Relapsing, however, into his moral strain, he labours to convince us, in the course of 140 pages, that freedom, knowlege, and virtue go hand in hand. At Taymouth, we have 'a word or two on great men,' *i. e.* about 60 pages more of moral and political harangue.

The *affecting encounter* really corresponds with its title: but it is time to economize our quotations, and to quicken our critical pace. In Glasgow, we find Mr. B. painting with more wit than delicacy the woeful plight of his fellow pedestrian, and of Mr. ——, a prodigy of dirt and Greek.

Passing over some trifling or disgusting details,

'We hasten, with pleasure and with delight, to show how Mr. Dale, owner of the Cotton-mills, dispenses happiness and comfort to so many of his fellow-creatures, by his attention not only to their health but to their morals. His little kingdom consists of neat well built houses, forming broad, regular, and cleanly streets. Near the middle of the town stand the mills, and opposite to them the chief mansion of the place, the residence of the superintendant of the works, and occasionally of Mr. Dale himself. The town contains nearly two thousand inhabitants, mostly Highlanders; all of whom, that are capable of labour, are employed by Mr. Dale in his service, either in working at the cotton manufactory, or in repairing and keeping the mills in order. Five hundred children are entirely fed, clothed, and instructed, at the expence of this venerable philanthropist. The rest of the children live with their parents in comfortable and neat habitations in the town, and receive weekly wages for their labour.

'The health and the happiness depicted in the countenances of these children, show that the proprietor of the Lanark mills has remembered mercy in the midst of his gain; the regulations adopted here for the preservation of the health, both of body and of mind, are such as do honour to the goodness and the discernment of Mr. Dale, and present a striking contrast to the generality of large manufactories in this kingdom, which are the schools of vice and of profligacy, the very hotbeds of disease and of contagion. It is a truth which should be engraven in letters of gold, to the eternal honour of the founder of New Lanark, that, out of nearly three thousand children

dren working in these mills, during a period of twelve years from 1785 to 1797, only fourteen have died, and not one has suffered criminal punishment.

'Pure and fresh air, without which life cannot exist, is administered in abundance to this manufactory, by frequently opening the windows, and by airholes, under every other window, which are left open during the summer months. The children are all washed before they go to work, and after they have finished their daily labour, previous to their appearance in the schools. The floors and the machinery of the mills are washed once a week with hot water; and the walls and ceilings, twice a year, are white-washed with unslaked lime. The children are lodged in large airy rooms. The boys and girls are kept separate from each other during rest, meal-times, and working hours. Hence, one most material source of the corruption and the profligacy which prevail in almost all other large manufactories, is here prevented from existing.

'They are fed plentifully with plain and wholesome food, which consists chiefly of fresh beef, and barley broth, cheese, potatoes, and barley-bread, with now and then some fresh herrings as a variety. Their breakfast and supper is, principally, oatmeal porridge, with milk in the summer, and in winter, a sauce made of beer and melasses. At seven o'clock the children sup; after this there is no nightwork, a pernicious and infamous practice in use at most other manufactories, for the purpose, as it should seem, of promoting immorality and debauchery among the poor, ignorant, unfortunate, manufacturers. After supper the schools open, and continue so till nine o'clock. The lesser children, that are not yet old enough to work, are instructed in the day-time; the elder children learn in the evening, when the daily labour is concluded. Proper masters and mistresses are employed to teach both the boys and girls; the boys learn to read, and write, and cast accounts; the girls, in addition to these inestimable acquisitions, are taught to work at the needle. Some of the children are taught church music; and on Sunday they, all, under the immediate guidance of the masters, attend a place of divine worship, and the rest of the day is occupied, chiefly, in receiving moral and religious instruction from these masters.

'Some few years since a vessel, carrying emigrants from the Highlands to America, was driven by foul weather into Greenock, and in consequence, more than two hundred poor creatures were put on shore in a most helpless and wretched state. Mr. Dale as soon as he knew it offered them *all* employment, and most of them entered immediately into his service. He, also, soon after invited other people from the Highlands, and undertook to provide habitations for two hundred families. The invitation was joyfully accepted, and numbers of Highlanders came, and have taken up their abode in the territory of their benevolent employer. Many families also, that were lately driven from Ireland by want and by famine, have found protection, support, and employment, for them and for their little ones, from this indefatigable philanthropist.

'Such is the praise, the rare, the enviable praise, of Dale; of one who has done more for his country and for the benefit of mankind, than

than all the warriors and all the conquerors that have ever lived; than all those whose names now stain the page of history with characters of desolation and of blood. But the name of Dale shall be remembered, and shall shine forth with honour in that great day, when the book of life shall be opened, and it shall be pronounced unto every man according to his deeds; in that awful and tremendous day when men shall not be judged as kings and as princes, and as lords, and as destroyers of cities, and as murderers of their fellow-creatures; but all shall be judged as offending sinners. In that day, will those who have been deemed great upon the earth, in that they possessed and employed the power of oppressing and of afflicting human nature, hide their heads in confusion and in dismay; while all those who, like the benevolent Dale, have blessed their fellow-beings, even as the dews of heaven have blessed them, shall receive their reward, and sit as glorified saints on the right hand of Him who descended from the throne of God to save and to redeem fallen and lost mortality.'

From Lanark, the jaded youths pursued their weary way to Carnwath, where they expended their last shilling on a wretched dinner. 'We limped off from the house without receiving a single smile, a single look of compassion, a single wish expressed for our welfare, from any one human being in the place. A little spotted black and white spaniel seemed to pity us, for he couched at our feet, wagged his tail, and looked up wistfully in our faces; for which deed of kindness, the big-bellied hostess gave him a terrible kick, that made the poor creature cry out and howl most miserably.'

The *thirty long* miles, from Carnwath to Edinburgh, may be correctly reduced to twenty-five of English measure: yet, in this short space, Mr. B. had neatly expired from fatigue and exhaustion:

'Cowan was in a most forlorn condition, but he held it out rather better than I did; he declared that if he was to lie down in his present debilitated state, owing to pain, want of food, absence of sleep, and the stimulating effects of the opium, forcing an overstretched and unnatural vigour and exertion, for the time, only to be followed by a proportionably greater lassitude and weakness, he should, without the least doubt, perish; for his frame could never endure the depressing damps of the night, and live; he, therefore, marched on, and I saw him no more during our route. It seems he wandered on all night, and about six o'clock in the morning reached Edinburgh, in a condition much more nearly resembling death than life; and was some days before he recovered strength sufficient to resume his wonted employments.'

Mr. B. was compelled to pass the night in the fields, and had some narrow escapes from men and brutes.

We have now given an outline, and a few specimens, of these extraordinary volumes. A beardless boy, who roams over a wild

wild country, and encounters privation, pain, and scorn, in order that he may study the character of a poor people, displays a mind that is capable of no ordinary achievements, united with the dignified spirit of a *Christianized Philosopher*. There are circumstances, however, connected with the present publication, which we cannot easily reconcile to the principles either of Christianity or of Philosophy. The prevalent display of the art of book-making, for example, is not altogether compatible with the high-toned ethics assumed in the text. Of the seventy-five prefatory pages, not fewer than sixty are occupied with the review of a Tractate on Education by Dr. Cowan; and thirty more are allotted, in the beginning of the work, to scraps of poetry, certificates from the sapient magistrates of Dundee, strictures on family pride, and other preludes. The local information is extremely scanty, and not always correct; a deficiency which is more than compensated *in bulk* by low and disgusting incidents, oddly jumbled with fine-spun dissertations, or declamatory lectures, to which the title of a tour only serves as a *travelling name*. The sentiments are, for the most part, pure and exalted: but some of them are abundantly trite, and all of them are pursued with a length of illustration for which the purchaser of a book of travels is not presumed to bargain.

The licence of personal allusion is a fault of a deeper dye, which we cannot suffer to escape without reprehension. It is illiberal in the extreme to insinuate that Sir Joseph Banks, who has encountered danger that he might contemplate Nature in various aspects, and who has devoted his time and his fortune to the promotion of science, obtained fame by counting his fingers. The laird of G—— and the heiress of H—— may be no strangers to the virtue of hospitality, though they hug not every passing vagrant. A poor fisherman is not to be stigmatized as 'a block in mortal shape,' because he refuses to entrust his boat to two unknown ramblers: nor is Mr. M—— to be pronounced weak or inhuman, because he withholds his polite attentions from two pretended American sailors, who intruded on his privacy, and studied to practise on his credulity. Of the various modes and styles of travelling, Mr. B. had made his selection. He had determined to survey low life in a character and garb the least calculated to excite suspicion of his being a gentleman; and so inflexibly did he adhere to this resolution, that truth and comfort were almost uniformly, and often wantonly, sacrificed to the performance of his part.—If Mr. M—— were really the insignificant being described in these pages, every stranger who comes into random contact with him is not intitled to hold him up to the public derision; and a Christianized philosopher would at once pity and bear

with

with his weaknesses. The talents and character of a fellow-creature,—those talents and that character on which he may perhaps depend for his subsistence, and on which he *must* depend for his comfortable reception in society,—are, in his eyes, not less precious than existence: to vilify, then, the moral or intellectual merits of an individual without a cause, cannot be justified by any law, human or divine.

Mr. B. should also recollect that there may be others, who, like himself, take pleasure in pedestrian excursions, but against whom every hospitable door would be shut, and in whose presence every tongue would be silent, if their object were to retail the occurrences of domestic life, and to indulge the spleen of the moment in personal satire. Who knows that his successors in the same *walk* may not now be coolly received, or cautiously shunned?—that the heart of the mountaineer, which warmed at the sight of the stranger, may not now be chilled at his approach?—and that the arrival of the way-faring man may not sadden the circles of social recreation?

We should heartily sympathize in the painful feelings which must have accompanied these travellers in almost every step of their progress, did not the sufferers seem to invite them, and the journalist to dwell on them with minute repetition and loathsome complacency. He who resolves to make the round of hedge ale-houses in Scotland must determine, at the same time, to forego the decencies and comforts of ordinary life:—he must *say to corruption thou art my father, and to filth and nastiness ye are my mother and sister*:—but will he thus acquire a more perfect knowlege of the country, and of the great body of the inhabitants, than he who walks in a clean shirt, pays for a warm dinner, and cheerfully mingles in conversation with individuals of all ranks and conditions? Is the character of a people to be appreciated by herding for a fortnight with the dregs of innkeepers, and limping along the high-way under the feigned attire and the real sufferings of poverty? A more leisure and diversified march, and a mind and a body more at ease than fell to the lot of our harassed pilgrims, would have conduced to a more patient and impartial contemplation of the modes and habits of living, which prevail among our neighbours in the north.

The mighty result of Mr. B.'s excruciating researches is, that the Scotch are a less cleanly people than the English; a truth which few who are capable of making a comparison will be disposed to call in question: but we are not convinced that they are more attached to an American sailor than to an English tar, nor that they will unbosom their sentiments with less reserve to an American sailor than to an English student of

medicine, fresh from the university of Edinburgh. In this latter capacity, Mr. B. might have accomplished his tour without inconvenience, and without stooping to the condition of acting a character, imposing on the ignorant, who never injured him, and agitating the minds of the simple with golden dreams of transatlantic happiness. Let us add that, as a student, he might have procured access to more accurate data than those on which he rests his spirited comments on the Scotish universities. We know, from the most undoubted information, that in none of the Scotish colleges do the classes sit from October to July. The longest session is from the 10th of October to the 10th of June; and we much doubt whether this term be strictly fulfilled by any of the present race of Professors. The red gown, worn by public undergraduates, is not peculiar to Glasgow, but is also part of the academical costume at Aberdeen and St. Andrew's. At the last-mentioned place, anatomy is *not* discussed; for there is no anatomical chair. Dr. Jeffray, of Glasgow, is justly celebrated as an eminent demonstrator in anatomy: but it is scarcely correct to affirm that he *monopolizes two chairs*, since, by his royal appointment, he is designed Professor of Botany and Anatomy. We have been likewise assured that the buildings destined for the reception of the Hunterian Museum are not to be conducted under his sole inspection, and that they are not yet begun. Had Mr. B. been aware of the very early age at which boys attend the Latin and Greek classes, and of the access which they have to appropriate libraries, he would not have inveighed with so much acrimony against their exclusion from that of the University, which was intended as a receptacle for the preservation and not the destruction of books. When Students commence their course of philosophy, usually in their *second* session, they are allowed the use of the Public Library, on paying a trifling fee, and without being required to deposit the value of the books which they peruse in their own apartments.

With respect to some of the Edinburgh Professors, we wish that our juvenile Tourist had expressed himself with a little more delicacy and reserve. There is a cleanliness of mind, as well as of person, of both which we hope to see more abundant evidence in Mr. B.'s future writings, when time and reflection shall have matured his thoughts, and regulated his conduct by the influence of those splendid and important maxims which he arrays in copious and impressive language. Muir.

ART.

ART. IV. *An Original Essay on the Immateriality and Immortality of the human Soul,* founded solely on physical and rational Principles. By S. Drew. 2d Edition. 8vo. pp. 330. 7s. Boards. Hurst, &c. 1803.

WE are here presented with a work of which the subject may not attract the attention of numerous readers, but the source of which must excite the surprize of all. The question of the nature and attributes of the soul is indeed interesting to every one who possesses its rational powers: but it is a discussion which has so often defied the exertions of the most acute and the most profound investigators, that few persons now enter on the inquiry with hopes of hitherto unattained success. Metaphysicians, therefore, are not very fully prepared to expect an *original* essay on this subject, and still less to obtain it from the hands of a writer who never received the benefit even of school education, and who still occupies the humble station of a shoemaker, at St. Austell, in Cornwall. Such, however, are the pretensions, and such is the origin, of the extraordinary performance of which we are now to give an account.

This essay is divided into two parts, and each part into two chapters. The first part treats of the immateriality, and the second of the immortality of the human soul.

In reviewing the properties of matter, the author endeavours to establish that every thing in nature is included within the confines of matter and spirit; that man is a being compounded of both; that solidity, magnitude, figure, and extension are essential to matter; that spiritual substances may exist; that substance is susceptible of definition; that its positive existence may be deduced from those qualities of mind which have no positive existence, as volition, judgment, and perception; that thinking is neither essential to matter, nor its result, or modification; and that consciousness is not a quality superadded to matter. From the properties of spirit, according to Mr. Drew, it necessarily follows that no created being can fully comprehend itself; that a principle of consciousness is essentially immaterial; that no divisible being is capable of consciousness; that the latter is not an adventitious acquisition; that matter cannot abstract; that the soul of man is intelligent, can anticipate, is not an assemblage of independant properties; that its immaterial nature is proved by those affections and intellectual endowments which are inherent in it; and that, though sensation may be annihilated, the human soul cannot undergo destruction.

In the second part of his work, the author proceeds to examine the nature, modes, and possibility of the annihilation of mind; and to state and illustrate various and subtile arguments,

from which it is inferred that the thinking principle cannot perish by dissolution, privation, or annihilation.

Although some of these leading positions recur nearly in the same language, or so slightly modified as to be easily reducible to a more condensed form, the chain of reasoning is, in general, so closely linked, that a few extracts will convey a more satisfactory view of the nature and spirit of the performance than a mutilated analysis.

The following paragraphs occur in the 8th section of the first chapter:

'While I assert—that thinking cannot be an essential property of matter, nor result from any modification of it, it may be said that—Consciousness may be a superadded quality. That a *mere quality, considered as such*, cannot possibly have an abstract existence, I feel no hesitation in asserting. Whatever is a quality, must be a quality of some substance; the mind is necessarily obliged to associate together the two ideas.

'To suppose any thing to be a quality, without admitting the existence of some substance of which it is the quality, is a contradiction.—It supposes it to be a quality, and not a quality at the same time. If consciousness be a quality superadded to matter, which is the case now supposed, I would ask—What is consciousness a quality of? It must be of matter, or it must not. If it be a quality of matter, matter must be its cause, and if so, it ceases to be *superadded;* if not, its existence is thus ascertained distinct from matter, and the mind, in order to find its substance, is led to explore another source. If consciousness be a quality *superadded* to matter, both consciousness and matter must have existed antecedent to their union with each other. Matter must have existed previous to this accession of quality, for a quality could not be added to that which did not exist. Consciousness must have existed also, or it could not have been *communicated* to matter. Existence must always be previous to any modification of it. And if both matter and consciousness exist, prior to their union with each other, it then follows, that this new accession of quality in matter, (the previous existence of which must be admitted) does not depend for its existence upon its union with matter. And if this dependence be taken away, it must also follow, that consciousness may as well exist after its separation from matter, as it did before its union with it. Either this quality must have *existed* prior to its union with matter, or it must not. If it did, it cannot be a quality of matter; if not, it cannot be superadded.

'Should it be said, that—"though the prexistence of a conscious quality be admitted, it may, nevertheless, be incapable of action, until this union takes place; and that all its actions are the result of this union;" to this also I answer,—that the supposition includes several contradictions.

'To suppose a conscious quality to exist without a conscious capacity, is to suppose it to be and not to be at the same time. It also supposes the quality to be conscious, and yet it makes all its consciousness to depend upon its union with matter. So that a conscious

quality is supposed not to be conscious; and its consciousness is supposed to result from a union of this quality with an unconscious substance. If this *consciousness* must *result* from such an *union*, it must follow that this conscious quality must be an unconscious one previous to this union, and that the idea of a superadded conscious quality is an absolute *nonentity*. If the superadded quality be *conscious* in itself, there can be no necessity for its union with a substance which is *unconscious*; if not, consciousness can never result from such an union.'

On the question, whether God can create an immaterial substance, and cause that substance to exist, abstracted from all life and consciousness, we have these observations:

'Whether it be possible, or not, for the Great God to create an immaterial substance, abstracted from all life and consciousness, or to deprive an immaterial substance of life and consciousness, without annihilating the substance itself, is a point of speculation which I tremble even to approach.

'It has been hinted by a celebrated writer, to whose name, since I have been acquainted with it, I have ever annexed the profoundest veneration, "that it is not much more remote from our comprehension to conceive that God can, if he please, superadd to our idea of matter, a faculty of thinking, than, he should superadd to it *another substance* with the faculty of thinking." And to this sentiment it has been replied, "that if this be admitted, all *natural* proof of the soul's immortality must be done away."

'I would not have presumed to tread that hallowed ground, which is rendered almost sacred by the venerable footsteps of these great men, were not the subject of such a nature, as unavoidably to fall within my way. It is a question which suspends the mind between the demonstration of *what is*,—and the possibility of *what may be*;—and the question purely is—"Whether God can create an immaterial substance, and cause that substance to exist, abstracted from all life and consciousness, or not?" For in this the dispute finally resolves itself.

'It is agreed by these great men, that matter, considered as such, does not include within it the ideas of life and consciousness; but whether an immaterial substance can exist, abstracted from life and consciousness, is quite another question, which seems to admit of some considerable doubt.

'It is very evident, that consciousness must be either an essential property of an immaterial substance, or it must be an adventitious acquisition. If it be an essential property, it is a self-evident contradiction, to suppose an immaterial substance to exist after consciousness is abstracted from it, and in this case no *such* substance can exist where consciousness is not. But if consciousness be purely adventitious, it may be separated from this immaterial substance, without annihilating the substance itself: but in admitting this we shall necessarily break down the only barrier, which divides a *material* from an *immaterial* nature; and *matter* and *spirit* must then have the same denominating *negations*. If, in all immaterial substances, consciousness be the only criterion by which that which *is*, can be distinguished

guished from that which is *not*; and this consciousness be taken away, entity and nonentity must be the same thing;—but as this is totally impossible, it seems certain, that consciousness must be essential to the very nature of an immaterial substance. And if we take off this only idea, which can certify to us the *actual* existence of such a substance, (in which this idea *must* be included) and yet admit the *possible* existence of this substance after this idea of consciousness be annihilated, we must admit the *possible* existence of that substance, while we admit that we have *no grounds whatever* for that possibility. And this leads us immediately to this contradiction—that *we know* it to be possible, and yet do *not know* it at the same time.

'If an *immaterial* substance be created, destitute of all *life* and *consciousness*, or, deprived of these properties, its real substance remaining; I would ask—Is this substance (thus deprived of life and consciousness) *matter* or *spirit?* It is certain, that it cannot be matter, because it is *immaterial*; and it is equally certain, that it cannot be spirit, because it is destitute of that life and consciousness from whence alone spirit can be denominated: and, therefore, I conclude, that *life* and *consciousness* cannot be abstracted from an immaterial substance, that substance still remaining in existence. And as matter and spirit pervade all created nature; and as every essence, and species of essence, must necessarily be included therein; and as an immaterial substance, which has neither life nor consciousness, seems to be necessarily excluded from both, it follows, with all the evidence (I conceive) that certainty can give it, that no *such* substance can be in existence; and consequently, that *life* and *consciousness* must be essential to its nature. To suppose an immaterial substance to exist, which has neither life nor consciousness, is to suppose it to be *spirit* and *not spirit*, to be *matter* and *not matter*, in the same instant.

'That the Great God can create a Being, which partakes neither of matter nor spirit, is undoubtedly within the reach of Omnipotence: but such a Being, which must be at an equally physical distance from both, can have no kind of relation to either. And to suppose such a Being to exist within the confines of *matter* and *spirit*, which is at an infinite distance from each, and yet partakes of both, is a plain contradiction.

'When, therefore, it is asked "If God were to create an immaterial substance, endued with consciousness, could he not deprive that substance of its consciousness, without annihilating its nature?" I confess I feel some hesitation in assenting to the proposition. With all deference to so great a man, I humbly conceive, that—to resolve all into God's Omnipotency, is not giving the question a fair statement.

'The question rather is—"Can an immaterial substance, endued with life and consciousness, survive a privation of them, without undergoing such an alteration as must affect its identity?" If it cannot, the case is decided; but if it can, it must have suffered a privation, and yet remain entire—or, in other words it must have undergone a change, and yet not have sustained any altetation in the identity of its nature at the same time: and how such a change can take place in a substance which is devoid of all parts, I confess I have not acuteness enough to discover. If any substance, under any modifica-

tion whatsoever, be identified, not only the permanent primary qualities of it must be ascertained, but its secondary qualities also; for whatsoever that be, which denominates *identity* in any given substance, the same denominations are essentially necessary to its *recognition*. It is this stability of the denominating qualities, which can alone divide identity from diversity, and ascertain to us that it is the same, and not another. If, then, the physical identity of substances be denominated from their real existence, not only the primary qualities, but the secondary also, must remain; because the secondary, resulting from the primary qualities, must depend upon their stability for their own existence; and where the secondary qualities of any substance are not the same, it is an undeniable proof, that the primary qualities of that *substance* are changed also, and consequently that its identity is totally destroyed. And, therefore, whether we consider consciousness to belong to the primary or secondary qualities of an immaterial substance, in either case, a privation of it must affect the identity of the substance itself; and that real or nominal essence which ascertained its identity, eluding all recognition, demonstrates that the primary identity of the substance is annihilated by the change.

'These observations will, I conceive, apply to *all substances* in general; but when we particularly apply them to one that is immaterial, they acquire a more vigorous energy.'

These passages, and others which we would transcribe if we could make room for them, may lay claim to some originality: but, in the author's eyes, most of his propositions may have appeared new and important, and may, therefore, justify the pretensions of his title. If, in treating some of the most abstract questions which can agitate the mind of man, he has unconsciously adopted the sentiments of some of his most celebrated precursors, and particularly (as it strikes us) of Baxter, the coincidence cannot detract from his sagacity; and if the first metaphysicians who have ever appeared have failed in securing the unqualified assent of the thinking part of their species, it would be unreasonable to expect that Mr. Drew should have laboured with more abundant success. Whoever peruses his publication with candour and attention will, at least, regard it as an extraordinary effort of untutored genius, and, on that account, intitled to the admiration of the lettered and philosophical world.

Mr. D. however, must pardon us if we attach less utility and importance to the design, than merit to the execution of his undertaking. Some of the best friends of Christianity have maintained that, independently of revelation, we can have no assurance of the immortality of the soul. The present essayist, who is also a firm advocate for revealed religion, embraces a contrary opinion, and labours to demonstrate that the sublime doctrine of our future and eternal existence may be deduced from the light of reason alone:

'Let

'Let it not be thought,' says he, 'because I have declined all appeal to the sacred volume, that I have therefore drawn over the book of God the most distant shade of disrespect. The mind that can harbour such an idea, must form but a very partial conception of my undertaking. The Bible I consider as the great repository of sacred knowledge; and moral philosophy can be no longer right, than when it acts in concert with revelation. I consider moral truth as an elevated mountain, the summit of which, Revelation unveils to the eye of faith, without involving us in the tedious drudgery of painful speculations. To some of these views philosophy will direct us, through a labyrinth of intricacies: and after the human understanding has put forth all her efforts, it is "by toil and art the steep ascent we gain." If, however, in any given momentous instance, the tardy movements of philosophy will lead us to the same conclusions which the Bible has already formed, it affords us no contemptible evidence of its authenticity; and Revelation challenges our belief in those instances where we can trace no relation.

'The ground on which I have assumed the present question, is simply this—Have we, or have we not, any rational evidence of the soul's immortality, admitting that no revelation had ever been given us from God? If we have, infidelity loses one of its strongest fortresses; if not, all rational proof of the immortality of the soul is at once done away.'

While we applaud the purity of such motives, we may be allowed to remark that a large portion of fallacy, perhaps of obscurity, unavoidably mingles in our best conducted trains of abstruse argumentation; that, so long as we are connected with a material system of things, without being able to say what matter is, we may in vain hope to fathom the world of spirits; that, while we breathe for a day, and feel the very limited extent of our faculties at every step of our inquiries, we presume in vain to comprehend the constitution of our own minds, or to establish their endless duration on principles of infallible reason. It is likewise worthy of notice that, while the Christian reposes his hopes of eternal felicity on the declarations of his God, the unbeliever, or the atheist, is either too grossly ignorant to perceive the force of subtle arguments, or sufficiently dextrous to wield them against his assailant. The early impressions of education may, indeed, induce the persuasion of a future state of existence, and sentiment may fondly accord with instruction: but stern analysis resolves the whole into feeling rather than into conviction; and, if once we lose sight of that *life and immortality which have been brought to light by the gospel*, we rest the credence of a world to come on a basis rather specious than stable, rather anxiously respected than calculated to abide the test of investigation.

If the present writer has advanced positions which we deem untenable, and if we find it difficult t acquiesce in all his

conclusions, we wish to impute to him to want of intellectual discernment, but merely to add another to many examples of the incompetency of human beings to resolve questions which lie beyond the sphere of their comprehension. All attempts, for example, to define substance, when we are ignorant of its nature, must be futile, or unsatisfactory. The vulgar and the learned alike recognize its existence only by the presence of certain qualities, which are objects of the external senses. With all deference to the ingenuity and acuteness of Dr. Watts, Mr. Locke, and the author of the essay in question, we regard language as wholly inadequate to exhibit any precise representation of a simple idea. "A substance," says Dr. Watts, "is a being which can subsist by itself, without depending upon any other created being. The notion of subsisting by itself gives occasion to logicians to call it substance." Why the idea of *self* should here be incorporated with that of *subsistence*, it is difficult to conceive. It surely will not be said that the substance *man* or *cloud* can exist independently of air, or that any material created substance can retain its existence independently of every other created substance. Again, if we subtract the idea of self, the amount of the definition will be that substance is subsistence; which, in verse, may be represented by the well-known couplet,

"Turn me up, and you'll see more—
Lay me as I was before."

To affirm with Mr. Locke that substance is "that nameless something in which the qualities which we perceive exist," is not to lay down an accurate definition. We can never explain any thing by saying that it is *a nameless something*; and qualities exist in space as well as in substance. Of the luminous assertions, however, that substance is self-subsistence, and that it is something, Mr. D. has eagerly availed himself, and thus concludes the first section of his work:

'Such are the absurdities which must result from the supposition that the soul is not a substance, or a something distinct at least in idea, from that *consciousness* and *perception*, which are and must be qualities of it. And whether the soul be matter or spirit, certain it is, that as these faculties cannot include within themselves the nature of *self-subsistence*, some substance must be admitted to exist, in which alone these properties can inhere.

'If, then, the term *substance* may be applied both to *corporeal* and *incorporeal Being*, I shall in the following pages, use the term indiscriminately, as expressing that *something* in which those qualities inhere, that are essential to those natures of which I may have occasion to speak.'

From

From a note also (p. 43.) we learn, after much acute reasoning, that substance is a *secret something*.

To prove, at length, that *thinking is not essential to matter*, appears to be a very superfluous task: but, in combating the sentiments of those who maintain that it may result from matter, such arguments as the following can hardly be expected to produce conviction: 'The influence of matter can extend no further than its surfaces; and, under every form which it is capable of assuming, matter must be matter still.' The latter part of the assertion, which is repeated in the sequel, is an identical and nugatory proposition; and the former is obviously at variance with fact, since one mass of matter acts on another which is very remote from its surfaces, and the influence of gravity probably pervades the universe. With respect to the *physical contact of material bodies*, in the strict sense of the expression, we know not such a state or relation: for the densest substances with which we are acquainted are permeable to one or more of those fluids, which perform such important offices in the system of nature.

In more places than one, this metaphysician contends that a substance may exist in space without occupying space. We can just as easily comprehend how a thing may *be* and *not be* at the same time. The soul's residence, Mr. D. admits, may be traced within the limited space of man: but to assign to it locality in that space would be idle, and would savour of materialism. This may be very fine reasoning: but it is at least natural for man to inquire in what portion of himself his better part may dwell. That it unfolds with his corporeal frame, is sensibly affected by the organization of matter and the accidents to which that organization is liable, and that it receives its impressions through the medium of the external senses, *i. e.* certain modifications of animal matter, will not admit of dispute. Without these material inlets of knowlege, would man possess a soul?

The apparent cessation of consciousness during sleep is, according to Mr. Drew, only a want of the perception of this action of the mind, and not the absence or non-existence of the action itself: 'For that men are not always conscious to themselves of their own consciousness, I readily admit; but it does not follow from hence that consciousness in these intervals has no existence.' Yet how can consciousness be proved to exist, if not by the feelings of the individual in whose mind it operates?

Creation implies the production of *something* from *nothing*;—which Mr. D. admits to be a contradiction. Yet, if matter existed before creation, it must be eternal. 'When we attri-

bute to the Great God, a creative power, it is absurd in the highest degree to admit the pre-existence of those materials, out of which matter itself was created;—it is admitting the existence of matter, prior to the existence of matter, which is a contradiction in terms. If the materials, out of which matter itself was created, existed previously to the existence of matter, the term creation must be totally inapplicable. In this case, it is rather re-production than creation; and to find a case, to which the term creation can be applied, we must look deeper into the recesses of nature, than either of the cases under consideration can afford.' Mr. D., therefore, resolves all into the *efficiency* of the Deity, which he allows we never can comprehend: but is not this only to substitute the term *efficiency* for *nothing*, or for *matter*, and to leave the difficulty as he found it?

The omnipresence of Deity is likewise involved in mystery which Mr. Drew permits us not to penetrate. He admits that all space and nature are full of God. According, however, to our most correct and worthy conceptions of the Deity, he is an immaterial uncompounded Being; and an immaterial uncompounded Being, according to the philosophy of the essayist, may exist in space but cannot occupy it.

That whatever had a beginning *may* have an end is a proposition less distressing to the imagination, and, we trust, not less consonant to the feelings of a pious mind, than all the elaborate arguments from which it is inferred that the Supreme Being *cannot* annihilate the matter or the spirit which he has once formed.

It is not our intention, however, to expose all the real or apparent defects of a work which manifests much rational doctrine and much closeness of thought; and which, did it not in some measure partake of the darkness and uncertainty incident to metaphysical disquisition, would be without a parallel.

The volume is dedicated to the celebrated Mr. Whitaker, in a strain of manly and grateful acknowlegement which reflects much honour on the patron and the author. We wish, however, that the latter had avoided some clashing expressions, when, in the first paragraph, he says, 'Silence is not justifiable when gratitude urges an acknowledgment;' and, a little onward, 'as I wish to be grateful, I must be silent.'—We may also ask what are the *insignia of forgetfulness?*

In the Preface, we have remarked a few passages which require erazure or amendment; and we were sorry to find the late Dr. Priestley classed with *infidels*, an assertion which betrays either a want of acquaintance with his writings, or a want of candour unworthy of a philosopher.

Muir. ART.

ART. V. *Memoirs of the Life and Writings of the Reverend Alexander Geddes*, LL.D. By John Mason Good. 8vo. pp. 560. 10s. 6d. Boards. Kearsley. 1803.

THE memoir before us might with great propriety have been dedicated to the shade of the deceased with these words, *convenit illa mihi, convenit illa tibi*; since it reflects equal honour on the biographer and his friend, as being the picture of a great and ingenuous mind exhibited with fellow-feeling and ingenuousness. It has afforded us great satisfaction to find that the pleasing, yet in some respects difficult, task of writing the life of Geddes has fallen into such able hands; to find it executed with the delicate sentiments of friendship, and yet with the integrity attached to the most perfect honour; to find, in short, the subject of these pages delineated in a manner which his own conscious spirit could not disapprove. Dr. Geddes was a man of no common character; and we, who had some opportunities of appreciating the qualities of his head and heart, shall be happy in every occasion for bearing our testimony to his superior talents and high attainments, to his amiable and manly virtues. Ignorant and systematic bigots may vow eternal enmity to his fame for his intrepidity as a scripture critic, and even his friends may lament his bold aberrations: but we are persuaded that his labours, in this respect, were very usefully directed; that his great work, had he lived to finish it, would have formed a most valuable classical commentary on the Bible; and it is probable, as Mr. Good suggests, that in a revision he would have lopped off some of its present objectionable excentricities. We were curious to see how this *biblicist*, to use a new word often occurring in this memoir, would reconcile his belief in the divine mission of our Saviour with his denial of the divine legation of Moses; and in what manner the inspiration of the prophets could be maintained on his hypothesis. Admiring the intrinsic excellence and beauty of the scriptures, and assured of the stability of revealed truth, we conceived no fears from the labours of this adventurous critic; and we lament that his undertaking remains now like a partly-erected edifice, to which no one can put the finishing hand. To great penetration and perseverance in literary pursuits, Dr. G. united an honest mind: he was an *Israelite indeed in whom was no guile*. Truth was the end and aim of his studies; and, conscious that he endeavoured to attain her by no sinister means, and loved her for her own sake, he unbosomed his sentiments without reserve, and, appealing to the wise and liberal of all persuasions, employed no measures of prudence to secure the good-will of the unenlightened and the prejudiced. He was irritable

irritable by nature, and precipitate by habit: but his errors are pardonable as springing immediately from his virtues.

Alexander Geddes was born in the year 1737, of parents who derived their livelihood from a small farm, in the parish of Ruthven, County of Banff, Scotland. Among the few books possessed by his parents, who were Roman Catholics, the principal was an English Bible, and the attention of the young Geddes was chiefly directed to this volume, after he had been taught by the village school-mistress to read; a circumstance which, it is supposed, gave the bias to his infant mind, and formed the biblical critic *in embryo*. From the tuition of the matron of the village, he was entrusted to the care of a student of Aberdeen, named Shearer; whom the laird of Arradowl had engaged to instruct his two sons, and in whose house the education of Mr. Geddes was gratuitous. Hence by the aid of his patron, at the age of 14, he was removed to Scalan, a free Roman Catholic seminary in the Highlands, of obscure fame, and limited to boys who are designed for the church, and whose studies were to be completed in some foreign university. In this academy, situated in a deeply excavated valley, so overshadowed by surrounding hills that the sun seldom made his appearance, the pupil commenced his acquaintance with the Latin language, but made no great proficiency in it. From Scalan, he was removed at the age of 21 to the Scotch college at Paris, where he arrived in December 1758. Here a new field of literature and science was presented to his view, and was not opened in vain. He resolved to avail himself of every advantage, and his progress excited equal pleasure and astonishment in the professors. We shall not enumerate his various attainments; suffice it to observe that an offer was made to him to settle at Paris, and take a share in the public labours of the college: this, however, he refused; and, after an absence of six years, he returned to Scotland in 1764, when he was ordered to Dundee to officiate as a priest in the county of Angus, and became a resident in the mansion of the Earl of Traquaire, amid the delightful scenery of Tweeddale. Leisure for study was afforded in this elegant retreat, and the respect and esteem of the family were additional circumstances which increased the attractions of this situation: but, alas! as his biographer intimates, Love shot his arrows at this priest, in the 28th year of his age, and 'Buxtorf was in danger of being supplanted by Ovid.' A female relation of the noble earl made a wound for which philosophy has no cure: but, as Mr. G. had taken the vow of religious celibacy, flight was the only measure to be adopted. Addressing, therefore, a poem intitled *the Confessional*, to the fair one, he again quitted his native country,

country, 'to forget himself, (says Mr. Good,) amidst the greater varieties and volatilities of Paris.'

To North Britain, however, he returned in the spring of 1769, and accepted the charge of a catholic congregation at Auchinhalrig; where he built a new chapel and parsonage house, 'not only superintending these buildings, but labouring at them himself, being as ready a carpenter, and as expert in the use of the saw and the plane, as if he had been professedly brought up to the trade.' 'Gardening and carpentering,' continues his biographer, 'were in reality at all times favourite amusements with him; they constituted his chief relaxations from the severity of study to the last moment of his life; and I have frequently rallied him, when at work, upon the multiplicity of his tools, which, in the article of planes of different mouldings, were more numerous than those of many professed artists, and on the dexterity with which he handled them.'

Notwithstanding his own labours, these expensive improvements soon rendered him no stranger to pecuniary embarrassments, out of which he was extricated by the liberality of the late Duke of Norfolk: but men of genius being rarely men of the world, he was scarcely delivered from one difficulty when he was plunged into another. Under a mistaken idea that agriculture was the sure road to wealth, he next took a farm, but disappointment speedily ensued; in this emergency, the Muse came to his relief; and the losses sustained by the plough were compensated by the profits arising from the pen. Mr. Geddes now became a writer, commencing with the publication of a translation of select satires from Horace, which was favourably received.

As the history of authors consists in a great measure of a history of their works, it is proper for us to observe here, that Mr. Good distinctly notices every subsequent publication of his friend; adducing copious extracts from each, and subjoining judicious and occasionally learned critical observations.

Mr. Geddes acquired very early a liberal turn of mind; and those prejudices, which are supposed to act most powerfully on the members of his communion, were never cherished by him: but for his intimacy and occasional intercommunity with the protestants, he was reproved by his own bishop, and at length deposed from the pastoral office. If, however, he could not accommodate himself to the rigid bigotry of his spiritual superior, his amiable manners and truly Christian deportment won for him the hearts of his flock; who, on his quitting his native land to repair to the southern metropolis, gave the most unequivocal proofs of their esteem and affection.

'At the sale of his household goods at Enzie, every one pressed forward to testify, by an extravagant bidding, his veneration and love, as well as to obtain possession of some monument of a man whose name and character were so justly dear to them. I am told, by a lady who was present upon the occasion, that the most insignificant articles of furniture, even cups and saucers, though imperfect or broken, were caught at with the utmost avidity; and that the people appeared to prize the different lots they were fortunate enough to procure, rather as relics of a patron saint than as memorials of a beloved pastor.'

To his honour, it must also be added;

'Nor were the catholics, or rather the inhabitants at large of the parishes of Fouchabers and Auchinhalrig, the only persons who manifested any regard for Mr. Geddes at the time of his departure. His learning was well known throughout Scotland: he had contracted an intimate acquaintance with many of the literati of Aberdeen; and the university of this city now stepped forwards with a liberality highly creditable to itself, and in the beginning of the ensuing year (1780) granted him a diploma, by which he was created doctor of laws.'

Henceforwards, we are to contemplate Dr. Geddes as for the most part an inhabitant of our metropolis, where he arrived in company with Lord Traquaire in the beginning of the year 1780. Soon after this period, he was introduced by the Duchess of Gordon to Lord Petre, who approved the Doctor's plan of a new version of the Bible, and became his warm friend and steady patron, allowing him an ample salary. It is impossible for a biographer to write the memoirs of such a man as Dr. Geddes, without adverting to the history of the Catholics at this period, and to the commotions occasioned by Sir George Savile's bill for their relief: but we must excuse ourselves from following Mr. Good in this detail, and from regularly specifying the Doctor's several publications, which have been already mentioned in our work. We shall only observe that he became acquainted with the principal biblical scholars, who encouraged him to persevere with his intended version; and that the appearance of his Prospectus raised the highest expectations, and augmented his reputation.

In his able analysis of this Prospectus, Mr. Good offers the ensuing remark on Dr. Geddes's canon and conduct on the subject of conjectural criticism:

'This mode of corection is, I admit, the most dangerous of any, and requires, whenever allowed, a mind chastised from every bias,—a judgment severely accurate and sober. And, notwithstanding the very valuable canons which, under this head, Dr. Geddes advances for the regulation of his own conduct and that of future biblicists, I will here freely acknowledge that I think he has occasionally, in his own

own version, indulged in conjectural criticism somewhat too frequently, and pressed them in some instances too far.'

The application of the Dissenters to Parliament, for the repeal of the Test Act, called Dr. Geddes into the field of controversy, who properly stigmatized the narrow conduct pursued by some of the Dissenters towards the Catholics on that occasion; the former of whom, as it is observed, endeavoured 'to enforce a just claim by an illiberal sentiment, unworthy of a tolerant and enlightened period.'

A similar application from the English Catholics to the Legislature for additional relief in the matter of *præmunire*, in 1790, occasioned a controversy among the Catholics, in which Dr. Geddes also took a part; to whose remarks on the power of the Pope, and on the groundless fears which his authority has excited in the minds of some Protestants, those of Mr. Good are valuable additions.

'It is a mania for which the late war has furnished a specific antidote: for reduced and degraded as the papal see is at the present moment; converted as is its religious profession into a mere engine of state in France; and lost as is its pre-eminence in Germany, from the suppression of several ecclesiastic principalities, and the creation of other new protestant ones—a change which has given to the latter a decided superiority in the aggregate of electoral votes, and menaces a speedy transfer of the imperial diadem from a catholic to a protestant family—it must be a phænomenon in future to behold a man contesting for the infallibility of a power so comparatively despicable as that of the tiara, and an absolute impossibility for him to effect any mischief, if he were to become an active agent in its favor.'

Passing from the gravity of religious controversy to humorous poetry, Dr. Geddes published his Macaronic Epistle to his Brother, on a general dinner of the Protestant Dissenters at the London Tavern; which is regarded by his biographer as the best of all his sportive effusions, and in which his partiality for Mr. Fox is eminently conspicuous.

In 1793, the biographer, at the house of Miss Hamilton, author of Letters on Education, was first introduced to Dr. Geddes, who did not always prepossess by first impressions. Mr. Good's acquaintance commenced with his being a witness to the irritability of his nervous system, and at the same time to his playfulness and good humour:

'Upon his retirement (says Mr. Good) I inquired of our amiable hostess whether this were a specimen of his common disposition, or whether any thing had particularly occurred to excite his irascibility. From her I learned that, with one of the best and most benevolent hearts in the world, he was naturally very irritable; but that his irritability was at the present period exacerbated by a slight degree of fever which had for some time affected his spirits, and which had probably been produced by

by a considerable degree of very unmerited ill-usage and disappointment. I instantly regarded him in a different light: I sought his friendship, and I obtained it; and it was not long before I myself witnessed in his actions a series of benevolence and charitable exertions, often beyond what prudence and a regard to his own limited income would have dictated, that stamped a higher esteem for him upon my heart than all the general information and profound learning he was universally known to possess, and which gave him more promptitude upon every subject that happened to be started than I ever beheld in any other person. I saw him irritable, but it was the harmless corruscation of a summer evening's Aurora—it no sooner appeared than it was spent, and no mischief ensued. And when I reflected that it was this very irritability of nerve that excited him to a thousand acts of kindness, and prompted him to debar himself of a thousand little gratifications that he might relieve the distressed and comfort the sorrowful, I could scarcely lament that he possessed it; or, at least, I could not avoid contending that it carried a very ample apology along with it. Dr. Geddes himself was by no means insensible to this peculiar characteristic of his nature: he has frequently lamented it to me in private, and I have often beheld him endeavoring to stifle it in public, either by abruptly quitting the room, or introducing another subject. On one occasion I remember particularly his doing both. He was dining with me in company with the late Dr. Henry Hunter, of physiognomonic memory, the celebrated Abbé Delille, and several other literary friends. Unfortunately one of the subjects advanced was physiognomy itself. Geddes had read Lavater with much attention, and expressed himself extremely dissatisfied with the confusion and want of system that seemed to prevail in his writings; and which, in his opinion, precluded all possibility of applying his doctrines with precision. Hunter, the friend and translator of Lavater, immediately accepted the gauntlet, and became his champion: the combat grew warm on both sides; the good humor of Dr. Geddes was soon lost; and, in proportion as he became violent, the company at large gave evident tokens of espousing the cause of his antagonist. He perceived his error; and, at the moment when I most trembled for the consequences, he rose suddenly from table, joined my two children who were playing in the same room before the fire, and abruptly entered into their amusements. A debate of some other kind however shortly afterwards occurred, when, once more sensible of an undue degree of warmth in his language, he suddenly retired without daring to trust himself any longer in the contest. No man, I fully believe, was more sensible of his prevailing defect; and no man ever took more pains to remedy it: but it was inherent in his constitution, and he often labored to no purpose. "I am not ill natured," says he of himself, and with strict justice, in his Letter to the Bishop of Centuria—"those who know me know the contrary. Animated and irrascible I am, but I am neither malevolent nor resentful. I may safely say that "the sun has never set upon my wrath."

This we believe to be a faithful picture of the man.—We have already mentioned his dexterity as a carpenter; and on his

his engaging a house in the New Road, Paddington, he resumed his mechanic employments. The subsequent passage is characteristic, and may furnish a hint to scholars who are fitting up libraries:

'His first object was to arrange his library; and having no one to please but himself, he extended it to every room in the house, excepting the kitchen and a chamber for his housekeeper. He purchased a large box of carpenters' tools, laid in a considerable stock of deals and mahogany, and began to renew the building system pursued at Auchinhalrig. He planed, sawed, and completed his shelves, which he equally hung round parlours, drawing rooms, and chambers; and which, though not finished with all the skill of the professional cabinet maker, were neat and commodious, and, being edged with mahogany, by no means deficient in elegance. One contrivance introduced into the room in which he commonly wrote was peculiarly advantageous to the purposes of study. Our book-cases in general, after allowing space for two tiers of folios from the floor, recede and become narrower for books of smaller dimensions; leaving at the point of recess a kind of shelf of too little width to be of any real utility. This shelf or covering for the folios below, which he formed of mahogany slab, our self-taught artist projected a few inches over the folios themselves, and carried the projection regularly all round the room; by which means he more effectually secured them from dust, and obtained a kind of circular desk (for, by such contrivance, it was rendered wide enough for this purpose) on which to open the various books he might have occasion to consult, while he himself sat in the centre at his table. By this ingenious scheme he avoided a considerable portion of labour; since, instead of examining a few volumes at once, and making manuscript references to particular passages as he closed them, to admit others to his table in their stead, he opened at one time all the books for which he had occasion, and consulting each in rotation as he passed round the room, reverted instantaneously to that he was determined to follow, copied it without trouble, and with the same facility gave references in his text to several others, without the necessity of a single previous memorandum, or having repeatedly to open and close the same volume before he had done with it.'

Where many books must be consulted at the same time, which is the case particularly with the biblical student, this projection must be extremely convenient.

Due attention is paid by Mr. Good to Dr. Geddes's Translation of the Bible: but, though he admires the author and the undertaking, his admiration is not unqualified:

'In writing (says he) the biography of Dr. Geddes, I am not called upon to be his vindicator or even apologist. I will freely acknowledge that in perusing the volumes before me I have often wished he had suppressed many expressions they contain, and that upon many points he had conjectured differently; but I nevertheless cannot cease to regard the whole as a most valuable and excellent performance; and instead of blessing God for the death of the writer, and the abrupt termination

tion of his undertaking, I most sincerely lament that he did not live to complete it, and to have superadded that corrective hand which he himself was well convinced it stood in need of, and which probably might have softened many of its bolder and more obnoxious features.'

He farther remarks at p. 359,

'Had he lived to have realized his own wishes, and to have revised it by a second edition, published in twelves without his Critical Remarks, there would have been little room for many of the observations which the cause of truth has thus compelled me to hazard. As it is, it offers, so far as it proceeds, the most intelligible version of the sacred records in the English, or perhaps in any language whatever; and there are few obscure passages in our established translation which this version will not illuminate.'

We have delivered above a very similar opinion. As a critic on the critic, Mr. Good displays a profundity of biblical and classical knowlege, and we accord with him in most of his strictures. His remarks on the double pleonasm of "*Let there* be light," &c. are just; and we are surprized with him that Dr. G. 'with his surplus of audacity, on many other occasions, should have suffered it to remain:' but we do not approve of rendering Gen. i. 2. 'And the Spirit of God agitated the waters *even* to the surface.' Milton's idea is more poetical, if not more correct:

"Dove-like satst brooding on the vast abyss."

Mr. Good does not acquiesce in opinion with Dr. Geddes on the supposed divine commission to utterly extirpate the Canaanites and Amalekites. He thinks that Dr. G. might as well have objected to the possibility of God's predicting the destruction of Jerusalem; and he is surprized that modern polemics have not adverted to it: but we must observe that, in our judgment, the cases are not parallel. The Romans did not invade Judea in the name of God, and avow themselves as his instruments of vengeance against the people. The objection to this command originating with the Deity does not attach to the denial of the power and sovereignty of God over his creatures: but to the improbability that, in his moral dispensation, he should enjoin any people to do towards another such acts as those which the Jews executed on the Canaanites and on their cattle.

We are happy to find that Dr. Geddes, to oblige some friend, anticipated his translation of the Psalms, that he had proceeded in the printing of them as far as Psalm 118, and that the whole will soon be published. We shall therefore pass over Mr. Good's specimen and comments.

The opposition and hostility of the catholic bishops resident in England proved a source of much uneasiness to Dr. Geddes. The perusal of his translation by the faithful was prohibited by

an encyclical letter, and at last he was suspended from all clerical functions. Agitations of mind affecting his corporeal system, he sunk into a low and irritable fever; on his recovery from which, at the invitation of his amiable friend and patron, the late Lord Petre, he made a pedestrian tour into Norfolk, which gave rise to a poem intitled "A Norfolk Tale." From this fugitive production, Mr. Good transcribes an anecdote which is strongly illustrative of Dr. Geddes's feeling and benevolent heart; for he was neither the Priest nor the Levite who could see distress and pass by, unconcerned, on the other side.

During the years 1799 and 1800, we find Dr. G. ardently prosecuting his great work, the *Translation* of the Bible: but not without experiencing some pecuniary difficulties, out of which he was delivered by the generous exertions of his friends. At the latter part of this period, he published his "Modest Apology for the Roman Catholics;" the merit of which was acknowleged even in the Vatican.

We are now approaching the conclusion of Dr. Geddes's life, and are called to notice the decline of his health; which was shaken by the hard treatment which he experienced, and not a little accelerated by the unexpected death of his revered benefactor Lord Petre. For the loss of such a friend, who can doubt the sincerity and poignancy of his sorrow? The elegant Latin Elegy which he composed, *weak and infirm in bed*, on the melancholy occasion, is an evidence of the grateful feelings and distress of his mind. His remaining associates, however, were kind and consoling; and the speech of Mr. Timothy Brown of Chiswell-street, on hearing that Dr. Geddes by the death of Lord Petre had sustained a defalcation in his revenue, is so truly creditable to his heart, and is so honourable to the English character in the active walks of life, that we cannot resist the pleasure of inserting it: "Providence," said he, (as Mr. Good heard him repeat the assertion) "has given me wealth, but it has given Dr. Geddes talents: it is in his power to benefit the world by the exercise of those talents; and the little that I am called upon to perform is to encourage him in doing all the good of which such talents are capable." The liberal spirit of the late Lord Petre, however, descending to his noble heir, precluded the exercise of this generosity on the part of Mr. Brown: but it was not necessary that the streams of kindness should flow for any length of time to recruit the finances of Dr. Geddes. The existence of a cancerous affection of the rectum was at length imparted by him to some professional men; who, while they sympathized with him in the excessive pain which he endured, were convinced that their

skill would be unavailing. It was in June 1801, that he was first sensible of this disease: but it made a rapid progress; and that he himself was aware of the nearness of his dissolution is evident from his Elegy *Ad umbram Gilberti Wakefield*, (who died Sept. 9.) which was the last piece that ever proceeded from his pen. It thus concludes:

" *Nec ventura dies distat, qua, stamine vitæ*
Truncato, celeri te pede, Amice, sequar.
Morbificus languor jam fessos occupat artus,
Paulatim emoriar—Sed satis—Umbra, vale!"

This elegy was written October 12; and a day or two afterward, Dr. G.'s bed was removed to the second floor, to prevent the pain occasioned by his walking up and down stairs. We shall not relate the last interview of the biographer with his friend; though it proves that " his ruling" pursuit, biblical criticism, was " strong in death," but shall finish this account with merely stating that he died Feb. 26, 1802, in the 65th year of his age; ' the rites of his own communion having been regularly administered to him, and received with great consolation on his own part, by M. St. Martin, a Catholic clergyman and confidential friend.'

The biographer, possessing a congenial mind with his deceased friend, has introduced very ample extracts from the Doctor's works, apparently tempted by the opportunity of thus manifesting proofs of his own biblical erudition. He has also indulged himself in the copious use of new words: but, as a composition, this work must reflect credit on his judgment and taste, while the general strain of the narrative cannot fail to prove that he possesses the qualities essential to genuine friendship.

A portrait of Dr. Geddes is prefixed. Mo-y.

Art. VI. *Remains of two Temples and other Roman Antiquities discovered at Bath.* [Published by Samuel Lysons, Esq.] Imperial Folio. 3l. 13s. 6d. Boards. White.

This superb volume exhibits another instance of Mr. Lysons's perseverance and accuracy in the examination of antiquities; and his representation of those Roman remains, which were found at Bath in the year 1790, by digging for the foundation of a new pump room and baths, may challenge comparison with the account given of them by Sir H. Englefield, in the Archæologia, vol. x. p. 325. Some difference is perceptible in the reports of these two antiquaries: but the observations of the Baronet, having been cursory, are consequently not free from mistakes, which the more assiduous toil of Mr. Lysons will evidentally serve to correct; though architects

tects may not allow that this gentleman is so fully justified in his restorations as he himself seems to imagine. Sir H. Englefield did not notice all the fragments, and was not accurate in copying the first part of the inscription on the frieze of the temple which he undertook to deseribe; for instead of EN-MAVETVSTA . . . . . it is very evident, from the fac-simile of the stone containing the inscription given by Mr. Lysons, that the letters are NIMIAVETVST. In copying, also, the inscription on the votive altar found on the site of the pump room, Sir Henry read DEAE SVLLEVAE for DEAE SVLI or SVLIS. He moreover remarked that not one morsel of the frieze or architrave had been found, by which their proportions could be ascertained; while Mr. Lysons assures us that materials have been discovered sufficient for restoring, with the greatest degree of probability, the whole front of the portico of the first temple, and particularly instances the fragment of the architrave. He thinks that the remains, which are the subject of this work, belonged to two temples; and besides attempting a fancy view (placed at the top of the title-page) of the buildings which decorated the warm baths in the time of the Romans, he has added a series of plates, in which each fragment is faithfully represented, and in the accompanying explanations has laboured to establish his opinion. Plate I. contains Fragments of a Column. Plate II. Fragments of a Cornice and Frieze. Plate III. The Capital and Entablature restored from the fragments in plates 1 and 2. Plate IV. Fragments of the Temple of Minerva discovered at Bath. Plate V. Portico of this Temple restored. Plate VI. Fragments of the Temple of SULMINERVA. Plate VII. The Temple of SULMINERVA restored according to the fragments exhibited in the preceding plate. Plates VIII. and IX. Various Roman Antiquities; and Plates X. XI. and XII. Various Roman Inscriptions.

Mr. L. is convinced that the first temple, of which the Restoration is attempted in Plate VI. is *the same* which is mentioned by Solinus, when speaking of the hot springs in this island, and of the magnificent buildings which had been erected for their reception. We cannot think that the words of Solinus place this matter beyond a doubt: but they are so curious that we shall transcribe them, with this antiquary's explanation:

" *In quo spatio magna et multa flumina, fontes Calidi opiparo exculti apparatu ad usus mortalium: quibus fontibus præsul est Minervæ numen, in cujus æde perpetui ignes nunquam canescunt in favillas, sed ubi ignis tabuit, vertit in globos saxeos.*" (Solini Polyhistor. c. 22.) ' Hence, we learn that, at the time when Solinus wrote, which is supposed

to have been in the decline of the Roman empire, the hot springs in Britain (by which unquestionably were intended those of Bath) were decorated with sumptuous buildings, for the benefit of mankind; that Minerva presided over these springs; that she had a temple near them, in which a perpetual fire was kept up; and that the fuel for the supply of this fire did not burn to a white ash, but, where the fire became extinct, was turned into stony balls; intimating no doubt the use of pit coal, the cinders of which must be meant by the stony balls, unlike the white ash produced by wood.'

That Minerva was worshipped at Bath is not only evident from several inscriptions, but she appears to have obtained the name of SVL, which Mr. Lysons conjectures to have been a British word; since there is a votive altar to the goddess SVL-MINERVA, as well as others consecrated DEÆ SVLI or SVLIS. These facts give occasion to the following observations:

'When the great prevalence of the worship of Minerva at this place under the name of SVL is considered (five out of eight Roman inscriptions, found at Bath, relating to different deities, being solely appropriated to her) in addition to the above-mentioned testimony of Solinus; I trust that it will not be deemed an improbable conjecture that the Roman name of *Aquæ Solis*, might have been a corruption of *Aquæ Sulis*, the waters of Minerva. There is no antient authority for the name of Aquæ Solis, except the Itinerary of Antoninus, in which work many of the names of places are evidently corrupted, and many of them are allowed to be of a late date, even by those who contend for the greater antiquity of the work itself. Ptolemy calls Bath simply ὑδατα θερμα, whence it is fair to conclude that it had not obtained the appellation of Aquæ Solis when he wrote. The name of Aquæ Solis is supposed to have been derived from Apollo presiding over the hot waters there; but I have not been able to find any authority for this, earlier than the monkish historians of the middle ages. It is asserted by Richard of Cirencester, but in such a manner as to render his assertion of very little weight, since he quotes only the passage above given from Solinus, with the interpolation of the name of Apollo before that of Minerva, thus "presules erant Apollinis et Minervæ numina," &c. It would be somewhat extraordinary, had these waters been considered by the Romans as under the patronage of Apollo, and the place called after him, that, among the great number of votive altars discovered there, not one should have been found dedicated to that deity, which is the case as far as I have been able to learn; nor among the great variety of antiquities which have been discovered there, do I believe that one has been produced which can with certainty be said to relate to him. The learned Cambden, after quoting the passage from Solinus, proceeds thus: "*Athenæus tamen author est omnia lavacra calida, quæ ex terræ visceribus naturaliter scatent, Herculi esse sacrata: et nescio quæ Herculis antiqua imago anguem manu constringentis, hic in mœnibus, inter alia vetusta monumenta temporis injuriâ jam plane deformata, cernitur.*

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Sed ne de hoc contendatur, demus, si placet, cùm Herculi, tùm Minervæ balnea fuisse dicata. A Græcis enim proditum est Palladem Herculi post labores exantlatos lavacra primum subministrasse. Satis erit si ex Solini authoritate evicero, cùm his fontibus Minervam sive Palladem præfuisse prodat, hanc urbem esse, quam Britanni Caer Paladur *sua lingua dixerunt, hoc est* urbs Palladiæ aquæ, *si Latinè interpreteris; apposité enim res, nomen et significatio conspirant.*" (Britannia, p. 200. edit. 1600.) M. Court de Gebelin in his work, entitled, "*Monde primitif analysé et comparé avec le monde moderne,*" gives an original Celtic root of *Sal*, from which he derives several Latin words, as *salio*, *salus*, &c. and others where *sal* is changed into *sul*, as *consul*, &c.: if this be so, DEA SVL may be synonimous with *Dea Salus*. *Sul*, in the German, is a column, a prop or support; and the Germans had a deity which they called *Irminsul*, by some supposed to be Mercury, by others Mars.'

By these remarks, the claim of Apollo is quashed, and the presidency of Minerva over the hot springs at Bath seems to be established. The goddess of health was a deity appropriated to the place; and the inscription on the lintel of the door belonging to the small temple contains her name with the northern prefix, SVLMINERVA; while her figure, with the serpent and staff, the symbol of Hygeia, appears on the pediment of the building. As, however, this appellation occurs in no other place, we must conclude that it is a corruption of *Dea Salutis*, or that it is the Roman name accommodated to the antient idolatrous inhabitants of this island by a British or German prefix.

From the *Dea loci*, and her northern appellative, we turn to the edifices consecrated to her worship; and of which, from the fragments lately discovered, Mr. Lysons has endeavoured to present us with a correct idea. In the plate exhibiting the restoration of the portico of the principal temple, more embellishments will be found in the tympanum of the pediment than in the corresponding plate given by Sir H. Englefield, in the Archæologia; for which Mr. Lysons adduces the authority of the fragments. He remarks that,

'The ægis of Minerva in the centre is coarsely executed, and was probably one of those parts of the building repaired, as the inscription on the frieze informs us, when fallen to decay by its great age. The capital seems, from the style in which it is executed, to have been of an early age, and part of the original edifice, which seems from several circumstances to have been built soon after the Romans obtained a permanent footing in the southern part of Britain. It is probable that the central ornament was originally executed in as good a style as the Corinthian capital, but having fallen to decay, and being probably much mutilated, it is not extraordinary that it should have been incorrectly restored by a provincial workman in the decline of the Roman empire.'—'A part of the shaft of one of the columns,

five feet in length, may be seen among the remains. The diameter of the extremities of this, with that of the capital and base, gives four points, by which, employing the curvature usually allowed to the shaft of the ancients, the height of the whole column is very satisfactorily ascertained, and is found to be nine diameters and a half. The cabling in the flutes is unusually continued from each end of the shaft; it descends from the capital one quarter of its height, and probably rises as much above the base. The extent of the front of the portico is determined with certainty by a fragment of the stone at the vertical angle, and of the cornice at one of the extreme angles of the tympanum of the pediment: it extends twenty-three feet six inches, by which it appears to have been supported by four columns, allowing the inter-columniation in the centre to be nearly eustyle, that on each side systile: the height of the pediment is consequently ascertained by the same fragments; it is of a very unusual elevation, and the mouldings of its cornice are in some respects different from the general regulation of the antients. The dentils and eggs in the ovolo are carried up perpendicular to the declivity of the pediment: this peculiarity may however be seen in several great remains of Roman architecture, such as in the Maison Quarrée at Nismes, and in the arch of the Castel Vecchio at Verona; in both these, as well as in other remains, the modillions and ornaments in the cornice of the pediment are square with its declivity: the cima recta of the cornice is also continued in the horizontal part of the pediment. Examples of this, though unusual, may however be seen in several Roman buildings; among which are the sepulchre of the Naso's near Rome, and the pediment over the principal entrances to the theatre at Nismes."

Mr. Lysons proceeds to undertake the restoration and explanation of the Inscription, which appears in a mutilated state on the fragments of the frieze of the portico: but we shall not present our readers with this farther proof of his patience and ingenuity. The extracts which we have made from the letter press will manifest his learning and minuteness of research as an antiquary; and as to the drawings, in the execution of which he boasts the assistance of Mr. Robert Smirke, jun. and Mr. William Daniell, we are assured that they have been made with the most scrupulous accuracy. The reader is moreover reminded that this splendid publication forms the second part of the work, which Mr. Lysons proposed to complete under the title of *Reliquiæ Romanæ*; and of which the first was announced in our 39th Vol. N.S. p. 218.

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ART. VII. *A Plea for Religion and the Sacred Writings:* addressed to the Disciples of Thomas Paine, and wavering Christians of every Persuasion. With an Appendix, containing the Author's Determination to have relinquished his Charge in the Established Church, and the Reasons on which that Determination was founded. By the Rev. David Simpson, M.A. (of Macclesfield). 8vo. pp. 380. 6s. 6d. Boards. Mawman.

IT appears to have been the intention of the deceased author of this work, which was completely finished by himself and on the point of being given to the world in the year 1799, to have immediately followed its publication by the resignation of his living in the Established Church: but death intervened, and prevented the execution of both these purposes. His son, however, impelled by a sense of duty, undertakes in one respect to fulfil his deceased parent's intention; persuaded that this posthumous volume will reflect credit on his father's memory, and contribute to the benefit of mankind. It will no doubt prove the late Mr. Simpson to have been truly conscientious, to have been actuated by those serious principles which every clergyman ought to feel, to have been piously devoted to the discharge of his sacred functions, and to have been warmed by a holy ardour for religious truth: but his zeal betrays him into vehemence sometimes approaching indecorum; and, with a good heart and with motives highly commendable, he occasionally loses sight of that discretion and calmness which a theological writer ought to possess.

How far, on a full view of the case, and taking into consideration all its bearings, Mr. S. was right in his projected resignation, we presume not to determine: but with all possible respect for his memory as a good and well-meaning man, we venture to remark that he is too severe on his brethren the clergy as a body, and seems to forget that reproof must be mild and temperate in order to have due effect. Irregularities and abuses unquestionably exist in the established system, of which it is desirable that some reformation should take place; and we are aware that many of our appointed instructors themselves require admonition: but when a clergyman assumes the office of *Reprover of the Brethren*, he should be careful that his ardor does not degenerate into passion and vulgarity. Mr. Simpson has not been sufficiently guarded in this respect; and his clerical brethren will not be disposed to listen with much complacency to a long lecture interlarded with such pieces of oratory as the following:—'Divine Providence will ere long *kick us off our perches*, unless we *turn over a new leaf*.'—'What a horrible hell shall we *parsons* have when we leave our present beds of down?' Could he think of conciliating the rich clergy by intimating

timating that they 'wriggle themselves into favour,' and that they are 'infidels in disguise;' or the body of lay impropriators, by accusing them of training up 'their *rips* of sons' to rich rectories? He mentions, indeed, 'the gentle hand of reform;' though he does not seem to expect much from the operation of so mild an instrument; for he talks of 'Divine Providence taking the rectification of the many and great abuses,' which he specified, 'into its own hand, and subverting them by the rough hand of an implacable enemy.' We shall not make any farther remark on this *awakening* language, as some good people would term it; though the author modestly speaks 'under correction.' It may be sufficient to observe that Mr. S.'s idea of reform is so near to what would be deemed subversion, that something more than a gentle hand will be requisite to effect it:

'A reduction (says he) of some of our church-livings, an increase of others, with a prohibition of *pluralities*, where they are above a certain value, would have some good effect: but in my opinion, a still better thing for the real interests of religion would be, to grant the use of our churches to the people in the several districts of the country, to sequester all the emoluments to the uses of the *state*, after the death of the present incumbents, and to leave the people to provide and pay their own ministers. This would make us look about us.'

Yes: this would make the clergy look about them, just as Adam and Eve did on being turned out of paradise. Had Mr. S. lived, he would not have found many to subscribe such a plan of ecclesiastical reformation. In fact, he disapproved the whole of our Church system, and seems to have been a thorough dissenter in his heart. He regards the Establishment as a main branch of the *anti-christian* system, and, in the Appendix, expresses his conviction that he cannot in honour and conscience continue to officiate as a minister in it.

To substantiate his charges against the church and the clergy, Mr. Simpson gives an account of the present state of church preferments, exhibiting some striking instances of non-residence, patronage, and (to employ his own epithet) of *damnable* pluralities; reviews the Articles, Canons, and Liturgy; exposes without reserve the vices of the clerical order; and attacks the titles of the Bishops, their spiritual courts, and the management of *Briefs*. His plea for this undertaking is the advancement of *evangelical* principles and practices.

In the other part of his work, intended for the infidel and openly profane, he expatiates on the excellence and utility of the sacred writings, and replies to the objections by which

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some have endeavoured to lessen the public respect for them, by raising doubts of their truth and authenticity. We have also a long enumeration of the prophecies concerning Christ. Deeply to impress the mind, various examples are given of dying infidels; of persons recovered from their infidelity; of dying Christians who have lived in the spirit of the world; and of persons living and dying, either with confidence or in the full assurance of faith. As a collector of anecdotes, however, Mr. S. inclines to credulity, and occasionally relates circumstances with great gravity which all persons will not be able to read with equal solemnity. For example: Speaking of worldly-minded men, he observes;

'Persons of this character are usually secure and confident, determined and resolute, merry and jovial, and perceive little or no danger even when they are dancing blind-fold on the brink of destruction. I remember somewhere reading of a genius of this sort, who, turning all serious godliness into ridicule and contempt, declared there was no need of so much ado, for if he had but time to say three words, "Lord, save me," he did not doubt but he should go to heaven. Not long after, this same confident GALLIO was riding a spirited horse over a bridge, upon which he met a flock of sheep; the horse took fright, leaped over the battlement into the river, where his rider was drowned, and the last three words he was heard to speak were, DEVIL—TAKE—ALL—'Tis dangerous to provoke a GOD!'

After the instances by which Mr. Simpson illustrates the misery of unbelief, and the happiness of religion, he thus addresses the reader:

'What then if THOMAS PAINE, who is well known to be both illiterate and immoral, insolent and satirical (ill qualifications for the discovery of moral and religious truth, which consists in purity, modesty, humility, sobriety, and goodness), though otherwise a man of good natural understanding, is an unbeliever in the divine mission of the SON OF GOD? It may be some consolation to remember, that the first characters, who ever adorned our world, in every department of human life, have not been *ashamed of the Gospel of* CHRIST. Every man would do well to reflect, in these days of abounding licentiousness, by way of supporting the mind against the ridicule of professed *Deists*, that the *Divines* BUTLER, and BENTLEY, and BARROW, and BERKLEY, and CUDWORTH, and CLARKE, and SHERLOCK, and DODDRIDGE, and LARDNER, and PEARSON, and TAYLOR, and USHER, and a thousand more, were *believers:* that the *Poets*, SPENSER and WALLER, and COWLEY and PRIOR, and THOMSON, and *Gray*, and YOUNG and MILTON, were *believers:* that the *Statesmen*, HYDE, and SOMERS, and CULLEN, and PULTENEY, and HOWARD, and HARRINGTON, and KING, and BARRINGTON and LITTLETON, with numberless more, were *believers:* that the *Moralists*, STEEL, and ADDISON, and *Hawksworth*, and JOHNSON, were *believers:* that the *Physicians*, ARBUTHNOT, and CHEYNE, and BROWNE, and BOERHAAVE, and PRINGLE, and HARTLEY, and HALLER, and MEAD, and FOTHER-

FOTHERGILL, were *believers:* that the *Lawyers*, HALE, and MELMOTH, and FORBES, and HAILES, and PRATT, and BLACKSTONE, and JONES, were *believers:* that the *Philosophers*, PASCAL, and GROTIUS, and RAY, and COTES, and FERGUSON, and ADAMS, and LOCKE, and EULER, and NEWTON, were *believers.* Where is the great misfortune, then, to the interests of religion, if *lukewarm Christians* of every persuasion betray the cause they pretend to espouse; and if *Unbelievers* of every description imagine a vain thing against the REDEEMER of mankind, and the *Book* which he hath caused to be written for our instruction. Nothing less than demonstration on the side of *Infidelity* should induce any man to resist the momentum that these venerable names give in favour of the *Gospel.* Many of them were the ornaments of human nature, whether we consider the wide range of their abilities, the great extent of their learning and knowledge, or the piety, integrity, and beneficence of their lives. These eminent characters, BACON, NEWTON, LOCKE, BOYLE, DITTON, ADDISON, HARTLEY, LITTLETON, WOODWARD, PRINGLE, HALLER, JONES, BOERHAAVE, MILTON, GROTIUS, BARRINGTON, and EULER, in particular firmly adhered to the belief of *Christianity*, after the most diligent and exact researches into the life of its FOUNDER, the authenticity of its records, the completion of the prophecies, the sublimity of its doctrines, the purity of its precepts, and the arguments of its adversaries. Here, you will remark, was no *priest-craft.* These were all men of independent principles, and the most liberal and enlarged minds. They investigated the pretensions of the *Gospel* to the bottom; they were not only satisfied with the justice of its claims, but they gloried in it as a most benevolent and god-like scheme; and they all endeavoured, if not by their oral discourses, yet by their immortal writings, to recommend it to the general reception of mankind. It was their study in life, their solace in death.'

All the persons above enumerated are not perhaps intitled to a place in a list of believers. The author, as we find by a note, was sensible of his error respecting Gray.

We cannot attend to all the various matter introduced into this volume, especially in the notes; nor regularly follow the writer through the several parts of his exhortation, which he has endeavoured to enliven by frequent quotations from the poets: but we shall extract the concluding period, as containing a picture of the religious state of Mr. Simpson's mind:

'As to myself, I am thoroughly satisfied with that GOD, that REDEEMER, and that SANCTIFIER which the *Christian Scriptures* hold out to the view and acceptance of mankind. I am perfectly pleased with those *Scriptures*, and with all the divine dispensations therein recorded. Our GOD *hath* done, *is* doing, and *will* do all things well. It is altogether fit he should govern his own world, and bow the rebellious nations to his sway. The present degenerate state of *Christendom* is too disgraceful to his government, to be permitted to continue beyond the

the predicted period. He will, therefore, arise and plead his own cause, and all the wickedness of men, and the convulsions and distress of nations, shall wind up to his eternal credit. *The* LORD *is King be the people never so impatient; he sitteth between the Cherubim, be the earth never so unquiet.* His *Gospel* is no other than the plan devised by infinite wisdom for the melioration of mankind. The immortal seed is sown; the principle of life has vegetated; the little leaven is diffusing itself far and wide. Much has been done; much is doing; much shall be done. Millions of reasonable creatures have already found eternal rest in consequence of the REDEEMER's dying love: multitudes of souls at this moment are happy in their own bosoms under a sense of the divine favour: and innumerable myriads of men shall arise, believing in his name, trusting in his mediation, and rejoicing in his salvation, maugre all the opposition of fallen *Christians* and apostate spirits. Wise and gracious is the DIVINE BEING in all his ways, and I rejoice that he is the GOVERNOR among the people. To his service I avowedly devote my feeble powers, as long as he shall vouchsafe me the exercise of them; nor will I cease to speak the honours of his MAJESTY, while the breath continues to actuate this mortal frame.'

A great part of this volume is composed in the style of a fast-sermon, the burden of which is *Reform* or *Perish.* Mo.y.

ART. VIII. *Materials for Thinking.* By W. Burdon. A.M. 8vo. pp. 413. 6s. Boards. Ostell. 1803.

A SPIRIT of investigation, and a love of truth, candour, and liberality of sentiment, are high-sounding pretensions; and it is pleasing even to see professions of them made, while it is doubly grateful to witness the genuine display of them. They are not always, however, found to adorn those who make public boasts of them, and who are loudest in their praise; and be the declarations of an author what they may, if his effusions betray an irritable frame, a censorious temper, and a cynical turn of mind, we cannot allow his claims to these attractive and valuable qualities. It is very remote from our inclination to deal harshly by those who make assurances of being zealous in the cause of mankind, and who tell us that the great object of all their exertions is to advance truth, to serve virtue, to animate and nurture patriotism: for such is the paucity of writers of this description, that the members of so honourable a band are intitled to some courtesy from critics: but if persons who are themselves not profound set up as the severe censors of great names in the republic of letters; if those who give no proofs of wisdom, and who are defective in judgment, inveigh against established institutions; if men of confined information and contracted views rudely attack objects

jects of public veneration; even though we betrayed our duty, and refrained from those animadversions which such inconsistencies usually call forth from us, this presumption and indecorum would infallibly be visited on the heads of the offenders by the decision of a discerning public, which certainly does not favour, and perhaps is hardly just to the most unexceptionable of this class. We would recommend it at all times, but especially in the present, to those who labour to enlighten and reform mankind, by all means to avoid a peevish, overbearing, and dogmatical manner; and to consider well how much a few remarks rashly hazarded, and offensively stated, disparage a multitude of such as are just and important.

The species of writing attempted in this volume, which to appearance is so easy, is one in which success has been most rare. Extensive learning, an intimate knowlege of men and manners, an elegant turn of mind, a command of wit and humour, and the graces of style, for the most part distinguish those authors in this line who, preserving their fame, continue to form the taste of the young, and to divert the leisure hours of the mature. This character appears more or less to belong to them all, from Plutarch down to Bacon, Montaigne, and Addison, and the several successful imitators of the latter. Whether Mr. Burdon, in entering on so arduous and difficult a career, was urged by a well-grounded confidence, or by deceptive temerity, may in a great measure be judged by our readers, from the specimens of his labours which we shall lay before them. It is but justice to him, however, to observe that, in these lucubrations, he does not affect nicely to analyze his subjects, nor to abound in deep disquisitions, or original observations; they consist chiefly of desultory, popular remarks, thrown out with a view to practical utility, and a great number of which will certainly be found to be sensible and valuable.

The first of these essays treats of liberality of sentiment. We do not mean to state that Dr. Johnson is improperly introduced into such a disquisition; we wish neither to deny nor to palliate the failings of that great man: but it is difficult to conceive how a scholar, an admirer of learning and talents, a lover of virtue and religion, could dwell so long as Mr. B. has expatiated on the unfavourable side of the Doctor's character. Perhaps, however, he had it in view to appease the offended manes of Milton and Gray.

The spirit of inquiry is by no means of so modern a date in Germany as the author apprehends; it flourished there long before Wieland or Eichhorn wrote. In the communities professing the reformed religion, it has been for a great while progressive; and it has at length been carried to all the extent

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of the author's wishes: though these are wishes, we admit, in this matter not easily satisfied.

It is in the pages of this *liberal* writer, that we find the sincerity of the respectable Chillingworth first called in question; and why is Bishop Reynolds to be charged with disingenuousness, because he deemed the differences between the Convocation and the Assembly of Divines too minute and insignificant, to warrant him in condemning himself to inactivity, or in courting persecution? The nonconformists of his time never impeached the motives of the worthy Prelate, but spoke of him in terms of respect. It argues something that we shall not name to disturb his ashes at this day.

In enumerating the sources of pleasure which lie within the power of the imagination, the author states the following, which certainly are such in a very high degree to a well-formed mind;

'The future prospects and condition of our children afford a wide field for imagination, and give the anxious parent many alternate hours of uneasiness and pleasure. To picture in our minds their future advancement and happiness, their success in the acquisition of fame, wealth, honors, respect, or learning, just as suits our ideas of what is good and right; to fancy we behold in them the friends of mankind, the amiable patterns of conjugal life, or the learned instructors of future times; repays us in some measure for the care and pains of their education, and gives us a momentary, transient delight, though our prospects should never be completed, or even should they be entirely destroyed. It aids and supports us too, in the great work of instruction, and gives us ideas as to the views or principles by which their education ought to be directed: for he who has never formed in his mind the idea of something superior to what he is used to meet, will never arrive at any great degree of excellence. The future condition of a child affords to parents a boundless scope for imagination and pleasing conjecture; yet it ought not to be indulged in to the prejudice of useful exertion. We should not be content with imagining what our children may be, but endeavour to make them such as we desire; for imagination may mislead, if not tempered with judgment, and restrained by prudence.'

We were surprized to find it stated by a writer who professes to have studied political economy, that gold and silver owed their value to the imagination. Its native qualities endow it with value, which may be increased by the application of labour. Compact may regulate it, but in no degree does it create its value.

'It is,' says the author, 'imagination alone that exalts one man above another, and makes the man of genius tower over the rest of his species, by the purity of his morals and the grandeur of his thoughts. Filled with ideas of virtue, beauty, and happiness, he scorns the petty contentions

contentions of the world for wealth and power, and looks down with pity or contempt on the mean disguises of dissimulation and flattery. He keeps his mind for ever intent on that purity and refinement, which, though ideal, can alone preserve him from the filth and folly of the world. He knows no superior, but in virtue and talents; and treats the trifling forms and distinctions of society, as the sports and amusements of children. Such a man is born to reform and improve his species; and though he may be sneered at by vulgar great, or laughed at by the thoughtless mob, it is impossible, if he takes the trouble to instruct his fellow-creatures, that he should not amend and purify the degraded state of society.'

We do not find in real life that men of superior imaginations are generally the refined, exalted, unsullied beings here described. There is no purpose, however degrading, to which fine imaginations have not been prostituted. When have the powers of imagination been more conspicuous than when engaged in flattery; and by what other faculty can truth be disguised, or can the worse be made to appear the better cause? Has it not been urged, also, in excuse for grave offences and serious delinquencies?—Disagreeing with the author as to what elevates the human character, we farther dispute that, in proportion as such a dignity of mind is accomplished, it regards virtue and talents as the sole causes of superiority among men. These are certainly the most essential: but we must shut our eyes, if we deny a participating influence to rank and wealth. Equally remote is it from our judgment that an elevated mind should treat the forms and distinctions of society as the amusements of children; since we do not see how society can exist without these institutions, and we every day behold them operate as incitements to great and useful exertions.

Two of the author's papers contain sketches of characters; the most numerous of which are those who figured in the French revolution. He dwells with chief complacency on those of the Brissot party: a faction of which we have more than once given our opinion. In the whole of their conduct, we discover neither justice nor greatness; neither wisdom nor rectitude: but we perceive in it ample traces of an ambition little scrupulous about its means. They laboured to get the whole power of the state into their hands; and to this design they sacrificed the constitution which they had sworn to defend, disparaged its founders, and brought to destruction the monarchy itself. The power thus dearly purchased they never realized; for as soon as they drove it from the hands of the constitutionalists, it passed into those of the terrorists; they themselves wanting courage to seize it, as well as capacity to wield it. Had it not been for the intermediate body of the weak Brissotins, we

we should never have heard of the domination of Robespierre, Marat, Danton, and Legendre. There were among them, indeed, individuals highly interesting: but, as a political junto, they acted not only a contemptible but a highly mischievous part.

The prime adventurer of the age brings up this train; and none of his abject courtiers can delineate him in colours more favourable than those in which he is exhibited by this writer, so jealous of his independence, so ardent in his love of liberty! We give his very words:

'His acuteness, penetration, coolness, vigor, and presence of mind; his boldness of design, and intrepidity in execution; his firmness, activity, and perseverance, are qualities not possessed by any other man: yet, though his military glories are such as humanity must weep over, and survey with painful regret, Bonaparte has other claims to our regard, which make us gladly forget the laurels he has reaped in battle, and remember that he has equally deserved a crown of olive. His humanity, tenderness, and love of his soldiers; his ardent desire for peace, and consummate political wisdom; place him, for all in all, above any other character that has yet appeared in the history of mankind.'—

'Amidst the sublime virtues and talents which he possesses, the milder qualities have always found a place; and if he can ever be said to be cruel, it is not from his nature, but his situation; in the heat of battle, in the ardor of victory, or when he feels a necessity for inflicting punishment; yet he is exquisitely susceptible of pity, affection, and humanity.'

Of the complaisance shewn by this hero in matters of religion, the author thus speaks:

'The respect for religion which Bonaparte has professed in all countries, is not an attachment to any particular sect, but a conviction that every system of belief contains something good, and that the bad must be destroyed by time rather than by force; for the prejudices of education cannot be removed in a day. On this principle he has professed a respect for Popery in Italy, and for Mahometanism in Egypt. This is not duplicity, but sound policy, which deserves to be imitated by those who act on the narrow principles of exclusion and intolerance.'—

'Though it is difficult to speak of Bonaparte in terms of appropriate praise, and to do justice to the whole of a character of such various excellence, which is, in all respects, so well qualified to give a firm and steady direction to the energies of a great people, yet there is no part of it which seems better calculated for that purpose, than his equanimity in all great concerns. He never suffers his private passions to interfere with his public conduct: he never permits his feelings, as an individual, to prevail over the duty he owes to his country: he never lets his temper be ruffled by other men's perverseness, nor mingles any asperity with his public transactions: he is never petulant, peevish, nor revengeful, but constantly calm and dignified: he passed

over in silence the low illiberality of such men as Lord Grenville and Mr. Pitt, perhaps in contempt of their talents, for what talents have they but for making speeches? He has been actuated throughout by the laudable ambition of doing good to his country, without being thrown off his guard by the petulance or violence of his enemies.'

The French invasion of Egypt obtains the author's approbation: but he passes over in silence the massacre of Pavia, the barter of Venice, the seizure of Malta, and the facts mentioned by Sir Robert Wilson. He could not advert to the Consul's sage and humane conduct in regard to St. Domingo, and its unfortunate chief, because it had not transpired when his lucubrations were committed to paper. It was then even doubtful whether this dread personage took umbrage at the freedom of the British press, and the author is disposed to treat it as a calumny unworthy of credit: but he has not since, we presume, wanted convincing proofs of the fact. We are persuaded, that, if Mr. Burdon will again favour the public with *Materials for Thinking*, and will allow a place among them to his present subject, he will strip it of the splendid decorations with which he was hastily induced in an unlucky hour to enrich it.

If Britons have been charged with a disposition to over-rate all that belongs to themselves, and to their country, the succeeding passage will prove that Mr. Burdon is exempt from this prejudice, at least with respect to literary attainments:

'The prose writings of the French are in general more remarkable than ours for being addressed to the feelings, when the subject will permit. There is a degree of interesting pathos and animation, in many of their best writers, which are seldom to be found among English authors, except some of our novelists. In the eloquence of the pulpit and the bar, the French far excel us; for who can compare the dry, dull, sleepy compositions of Tillotson, and some of our best preachers, with the animated, pathetic, and persuasive eloquence of Bossuet, Massillon, and Flechier. Neither Fielding nor Smollet appear to have possessed any tenderness of feeling; yet who can read Marmontel, without experiencing the most lively emotions of sympathy. The Defence of the Emigrants by Lally Tollendal, is replete with pathos, and that of Leuliette, who answers him, is not less so.'

We admit the merit of those French divines whose powers were called forth by the patronage of Louis XIV., and the applauses of his court: but how few are the superior preachers of the Gallican church compared with those of which Great Britain can boast? We prize the masterly eloquence of Bossuet, the fine flow and elegance of Massillon, and the animation of Flechier: but we should feel great reluctance in exchanging the admirable compositions here termed dull, dry, and

sleepy, for the performances of the French clergy. If we were to be confined to the one or the other set, we should without hesitation sacrifice the performances of the courtly prelates, in order to feed on the solid matter to be found in Barrow, Tillotson, and Clarke. Dr. Johnson was never better justified than in the praise which he bestowed on English sermons. How profound are those of Abernethy and Butler; how instructive those of Secker, Jortin, and Foster; how eloquent those of Jeremy Taylor, Sherlock, Seed, Atterbury, Blair, Ogden, Porteus, and Fawcett. High praise is doubtless due to Marmontel: but we could particularize many among our writers, who excite emotions of sympathy with equal power. We greatly esteem on many accounts the work of M. Lally: but it never appeared to us to be one of those rare productions, which may be selected to support the fame of one nation, and to depress that of another.

If the observations of Mr. Burdon on the subject of education be not exempt from that censorious and dogmatic spirit which pervades all these pages, we must allow that many of them are important; and we do not value them the less because they extend to minute particulars, overlooked by other writers who have treated this subject. The topic of public and private schools is here considered, and is decided too much in the author's usual way; namely by bold assertions, rather than by forcible arguments. He who would convey useful information, on this important point, should discuss it on the supposition of the one regimen and the other being properly administered; then take a view of the public one with its present inconveniences, and examine whether it be the more eligible or not for subjects of this country. The Universities are somewhat better treated by Mr. B. than the public schools, though their defects are by no means spared by him. On this subject he enters the lists with Dr. Parr; and he asserts his claim to superior weight when investigating it, on the ground of his having resided in one of these learned seminaries during a period of seventeen years, while the Doctor remained there barely the time required in order to take the first degree in arts. The eminent attainments of a number of men who have belonged to the Universities, the existence of a desirable literary society, the lectures of a few professors, and the size of their public libraries, are not admitted by the author as conclusive answers to the charges brought against them by Gray, Dr. Adam Smith, and Gibbon; charges which every person acquainted with them knows to be in a great degree well founded, and which are here confirmed by observations familiar to all who have been members of those learned bodies. In stating

the advantages which may be derived from the University to which he belonged, Mr. B. fairly remarks:

'I will not give to Alma Mater all the credit of those who have done her honour, for they mostly went there well provided with a disposition for knowledge, and well fortified against the dangers of youthful vices, or, like many others, they might have perished, unknown and unlamented; for I have seen such instances of the power of temptation, and the neglect of tutors, that nothing but the strongest resolution can support a young man in his studies, or preserve him against vice and indolence. Yet, on the other hand, I will acknowledge that the whole fault is not to be imputed to the Universities, for such is the dissipation of the age, that young men frequently come there complete proficients in vice and debauchery; but it certainly is the fault of those who have the government of colleges, that others who enter them comparatively pure, should suffer from the ill effects of company and example. Let them send away all those who are notoriously debauched, however great their rank or fortune; let them compel them to give up their horses, their attendants, and their carriages, or go themselves. But, no! this will not answer the purpose of masters and tutors, whose hopes of preferment are generally attached to young men of rank and family.'

He farther very justly observes:

'The account which Dr. Parr has given of these seminaries is like the narratives of certain travellers, who pretend to give an idea of the manners and character of a people by hurrying through the post towns, and being introduced to two or three individuals in the country: they both glide over the surface of things, and then think themselves qualified to judge of the substance of the elements of which the body is composed; yet it requires an intimate knowledge of both, to speak with any certainty or truth of their different merits and qualities. I vaunt not of superior knowledge, but from superior opportunities. I have lived in the University with the young and the old, with the learned and the unlearned, with the virtuous and the vicious. I have remarked the temptations, propensities, and dispositions of the young, and seen how much they suffer from the solicitation and example of their equals, and the negligence and indifference of their elders. I have seen young men, by being suddenly removed from one sort of society to another, become sober, diligent, and steady, or profligate, thoughtless, intemperate, debauched, and unprincipled; and all this without any knowledge or interference of their superiors. I have seen the modest, well disposed youth, fresh from the purity of a country school, resist for months every temptation to vice, and withstand every attack, but that of ridicule; in such a case, he might have been preserved by the interference of a tutor, to recommend him to proper society; for I am certain how much depends on young men having tutors or companions a little older than themselves; neither severe nor profligate, but lively, temperate, and studious. Instead of this, their tutors and masters are too far removed from them, both by age and dignity; and the young men are left entirely to themselves, and to the company of each other, without

without any other restraint or admonition than a trifling punishment, which they either laugh at or evade: and if they take care not to offend grossly, they may be as idle and debauched as they please; for, in many colleges, a Latin theme once a week is the only literary exercise required, and chapel twice a-day the only religious duty, and for these all offences may be commuted or pardoned.—Yet it is not perhaps now the time to say what might be done to render our two universities better suited to their original purpose; yet it is certainly allowable to say what they are not: for, after all, the question of their merits must be decided, not by pedantry and pompous words, but by common sense, by facts, and by experience.'

Dr. Parr set in review the Members of both Universities during the last forty years, and selected certain names, to put to shame the detractors of the *almæ matres;* of which list Mr. Burdon very properly says:

'If it was meant to honour only those who have been eminently distinguished, it is too large; if he intended to mention every member of the two Universities who deserved to be considered a gentleman and a scholar, it is too small, for hundreds have merited his notice on this account, in addition to those whom he has mentioned, though unknown to the world either by their conduct or their writings.'

Much matter occurs in the essay on political economy, which we should controvert if our limits would permit: but we must now close this article, only adding that we were surprized to find the author join in the clamour against free trade in provisions; and that the praise of Sully, and the censure of Richelieu, particularly the latter, are far too unqualified. Jo.

ART. IX. *The Press,* A Poem published as a Specimen of Typography. By John M'Creery. 4to. 12s. Boards. Printed at Liverpool by the Author, and sold in London by Cadell and Davies. 1803.

WHAT a noble subject here courts the influence of the Muse! By what fatality has it happened that, while poets have gladly availed themselves of this inestimable invention in the diffusion of their fame, they have not found in it a favourite and copious theme for verse; and that it has been reserved for a printer, at this period of time, to sing of the origin, progress, and advantages of the Press, in an appropriate poem! Mr. M'Creery, in contemplating the utility of his art, catches an enthusiasm which, in a considerable degree, has answered the purposes of inspiration; and though probably such a song, in abler hands, might have displayed more poetical brilliancy, or in his own might have been much improved, if his professional avocations had permitted him to indulge in a larger expansion of thought; he has done sufficient to prove

what it is capable of effecting, and to obtain for himself no mean reputation. The work, indeed, modestly appears as *a specimen of typography*: but it is as much a specimen of the author's literary genius, as of his taste in the line of his employment. Printers were formerly *men of letters* in the double sense of the phrase; and Mr. M'Creery seems laudably desirous of classing with the antient fraternity. Not satisfied with the mere mechanism of the art by which he is subservient to the immortality of others, he resolves to make some efforts at the reputation of an author, and to employ his press as an instrument of his own fame. He has happily found a topic without going from home; and, as he has contrived to court the Muse without forgetting his business, he cannot be accused like many poets of having left "his calling for the idle trade" of verse-making.

After having examined the object, the typography, and the embellishments of this volume, we have no hesitation in saying that it cannot fail to reflect credit on Mr. M'Creery in all respects. In some parts, indeed, the poem is defective in enumeration, and in others it has not all the strength of expression of which the subject is capable; some couplets are feebly eked out, and others are disgraced by inadmissible rhimes: but, on the whole, we have been much pleased; and we have no doubt of contributing, by the extracts which we shall make, to the gratification of our readers.

The poem opens with an address to the shade of Guttemberg of Mentz, the inventor of printing, to whom this brother artist presents an animated though late tribute of applause:

'Sire of our Art, whose genius first design'd
This great memorial of a daring mind,
And taught the lever with unceasing play
To stop the waste of time's destructive sway,
The verse—O great Progenitor! be thine,
Late, but sincere, where all thy worth shall shine;
What Printer ever since thy distant days
Hath touched the strings responsive to thy praise?
With trembling hand the boon let me bestow,
Hear then ye nations what to him ye owe.'

After this invocation, the author is naturally led to a retrospective view of the state of man previously to the invention of letters. From surveying this melancholy condition of humanity, he hastens to the chearful period in which alphabetic writing was first invented:

'Muse—to my pensive hours for ever dear,
With brighter scenes my languid spirits cheer,

From

From man unletter'd as I willing turn,
Let me the guardian hand of Heaven discern;
Blest be his shade in endless realms of light,
Who bade the Alphabet dispel our night;
Those wond'rous symbols that can still retain
The phantom forms that pass along the brain,
O'er unsubstantial thought hold strong controul,
And fix the essence of the immortal soul.
Man unreluctant meets the general doom,
His mind embalm'd, defies th' o'erwhelming tomb,
Lives in fresh vigour thro' succeeding years,
Nor yields its powers whilst nature guides the spheres.'

The advantages of alphabetic writing were, however, very limited before the invention of printing. Scribes could furnish copies of books only for a privileged few; and while volumes were multiplied by no other means than the pen, the great mass of mankind must necessarily have remained ignorant, and learning, science, and religion must have been greatly retarded in their progress. To the discovery of printing we owe the Reformation, as also the general diffusion of knowlege; and while the Press exists, the age of darkness and of Popish domination can never return.

'The limited power of the office of a Scribe, compared with that invention which has in a great measure superseded its necessity, is very happily expressed; the history of the discovery is related; and the operation of printing is well described:

'Incessant strove the Scribe's industrious race,
Lingering and labouring with uncertain pace;
Slow from his hands the works of genius came;
His proudest use to feed the unsteady flame;
So greatly circumscrib'd his power appears,
A volume oft hath ask'd the toil of years.
The intellectual feast for wealth prepar'd,
With humble life no generous bounty shar'd,
Depriv'd, by pallid want's depressing power,
Of cultivated thought's delusive hour;
And as dull labour toil'd the livelong day,
The unconscious soul in stupid dozings lay.
'Yet why despise in cold unfeeling strain
The means by which such glorious works remain?
Or blame the hoarding spirit that confin'd
To private use the early fruits of mind?
Soon swell'd with nobler aim the generous heart,
As letters spread their humanizing art;
When gorgeous fanes and palaces inclos'd
The sacred trust for public use dispos'd,
Collected knowledge ope'd her ample stores,
Which yet the eye of curious search explores,

And left—to call the powers of genius forth,
Those great memorials of surpassing worth.
'O MENTZ! proud city, long thy fame *enjoy*,
For with the PRESS thy glory ne'er shall *die*,
Still may thy guardian battlements withstand
The ruthless shock of war's destructive hand;
Where GUTTEMBERG with toil incessant wrought
The imitative lines of written thought;
And as his art a nobler effort made,
The sweeping lever his commands obey'd;
Elastic balls the sable stains supply;
Light o'er the form the sheeted tympans fly;
The beauteous work returning leaves unfold,
As with alternate force the axle roll'd.
'His bosom now unbounded joys expand,
A printed volume owns his forming hand;
The curious work from sculptur'd blocks imprest,
The rising glories of his art confest.
'To give to distant times a name more dear,
To spread the blessing thro' a wider sphere,
SCHOEFFER and FAUST with kindling ardour fir'd,
Lent the strong aid that thirst of fame inspir'd;
The stubborn block, with rude unchanging form,
One end could answer, but one task perform,
Till FAUST, with all his powers of genius ripe,
Struck the fine die, and cast the moving type,
That ever, as the curious artist will'd,
In some new station some new office fill'd.'

Passing from antient to modern times, the poet, in his praise of the Press, to which he gives the appropriate epithet of 'the telegraph of mind,' weaves into his verse the names of *Franklin* and *Baskerville*, of *Bodoni* and *Didot*, and of *Bulmer* and *Bensley*, who have done honour to the art which is thus ably apostrophized:

'Aided by thee—O Art sublime! our race
Spurns the opposing bonds of time and space,
With fame's swift flight to hold an equal course,
And taste the stream from reason's purest source;
Vice, and her hydra sons, thy powers can bind,
And cast in virtue's mould the plastic mind;
Yet some there are—whose dread unhallowed hand,
To deeds of guilt thine energies command,
For giddy youth's unguarded hour prepare
The luring tale—the foul immoral snare.'

The most inferior part of the poem is that which describes the prostitution of the public Journals: but, if here the author sinks, he soon rises to energy in expressing his indignation against Mr. Pitt for his hostility to the liberty of the Press:

'Call

'Call off—O PITT! thy statue-raising bands,
Already formed the threatning monster stands,
Its ponderous base our subjugated PRESS,
Chains and war-trophies well thy deeds express;
Whilst on its head in glistening shew appears
A diadem of crystallizing tears.
No servile purpose slavery could obtain,
E'er on our annals left so black a stain.—
Thy paper-taxes of o'erwhelming weight,
Have prest upon us like the arm of fate;
Now register'd—now ticketed we move,
Our slightest works the double labels prove.
Such rage as thine mad Omar once inspir'd,
Whose hand the Alexandrian treasure fir'd.'

To this passage a note is subjoined, in which Mr. M'Creery farther expresses his sentiments and feelings, as a printer, on the conduct of the ex-minister towards the press.

On Bonaparte the poetical lash is finally applied, for trampling on the Rights of Man and destroying the liberty of the Press. From so ungrateful a subject, the Muse turns for relief to the amiable affections of our nature, and the concluding lines of the poem are consecrated to friendship.—The notes form a valuable appendage.

The fine printing, of which this work is a specimen, is embellished by vignettes skilfully executed in wood, from designs by Mr. John Thurston. The designs themselves are not without merit, but their effect is not striking, and they require the explanations which are subjoined: the execution of them, however, will shew that we are greatly improved in the art of engraving on wood, which, though it can never rival the softness of copper-plate engraving, can acquire a boldness and spirit of expression that are highly pleasing. Mo-y.

ART. X. *Secret Memoirs of the Court of Petersburg*, particularly towards the Close of the Reign of Catherine II. and the Commencement of that of Paul I., containing a Number of Anecdotes and Historical Facts respecting the Persian War, the March of the Russian Armies against France, the Disgrace and Death of Suvaroff, &c. &c. Translated from the French. Vol. III. 8vo. 7s. Boards. Longman and Rees.

HAVING already given the character of this work, in speaking of the two former volumes, (Rev. Vol. xxxv. N.S. p. 59.) we may now briefly observe that the same traits are descriptive of the present. The political views and sentiments scattered throughout are generally temperate, equally remote from the extravagance of the revolutionary and from the apathy and in-

difference of the consular publicists. The calamities, and the scarcely credible horrors, which were the effects of the despotism and the gross mal-administration of the last two autocrats of Russia, as exhibited in these memoirs, impart valuable lessons to persons of reflection; and will incline them more than ever to turn a deaf ear to the stunning outcries raised by certain parties against philosophy and liberty, and to regard in these qualities the only effectual preservatives against the last degradation of the species. In this view of things, we deem this a very instructive performance; and, meeting in it with so much to approve, we regretted to find it disgraced by the lowest illiberality in regard to our own country, of which we shall note an instance in the course of this article. By means of this and other works, the day of retribution has visited the memory of the late Empress; the head and the heart have been dissected; the errors and infirmities of the heroine have been placed in open day; she has assumed her proper size; and her merited station has been assigned to her.

The war with Persia in which Catherine embarked, and in the midst of which she died, is a fair specimen of the chimerical projects to which she sacrificed the lives and treasures of her subjects. The extravagant views and visionary hopes, which actuated the Empress and her court, are thus represented by this writer:

'It is impossible to describe the ardour, the enthusiasm, with which this war was undertaken, the importance which was attached to it, and the gigantic hopes with which the court of Petersburg was intoxicated. The man of reflection could not refrain from a smile on hearing the exaggerated conversations which were daily held at the houses of the ministers, the generals, and the courtiers. First, they made themselves entire masters of the Caspian, with the adjacent countries. The opulent Kasbin and the superb Tauris fell next: thence to Ispahan, Schiras, and Bender Abassi there were only a march or two for the Russians. Persia once conquered, the schah Sahli khan would come and enjoy the fruit of his victories with the khans of the Krimea, with Stanislaus-Augustus and Lewis XVIII. at Petersburg, Mosco, or Mittau, leaving Catharine the care of governing her reconquered states. The Russians, masters of Persia, might profit by the first favourable circumstances to annex at last the empire of the Sultan.

'But it was not to these vast conquests alone that the court confined its views. The omnipotent favourite Zubof, the violent suggester of this war, was surrounded by projectors and speculators, who put a thousand extravagant notions into his head. He was ignorant, and presumptuous enough to imagine that the name of Catharine and her will would be sufficient to enable him to work miracles. Altesti, the young Raguzan, who had come from a counting-house at Constantinople into the cabinet of Catharine, was the soul of her great speculations.

speculations. Already did the commerce of India seem to resume its ancient track; England, Holland, and France were ruined; thousands of vessels started up in the Caspian Sea and Persian Gulf, at the voice of the Semiramis of the North. Numberless caravans cleared in five days the space which separates those two seas. Astrakhan became the storehouse of Europe. This confidence was carried so far, as that a plan was accepted for the establishment of an East-India company at Derbent and Ferabat, of which Zubof and Markof were the chiefs and patrons. The flatterers and intriguers already solicited the posts of factors, receivers, and consuls in the towns to be conquered: in short, what will appear incredible to several, and which is not the less true on that account, customs, tariffs, duties of import and export, were already talked of, at a time when there was not yet one inch of ground taken, and when the shadow of a possession in India did not exist.'—

'The empress promised herself, and Zubof, Markof, and the whole tribe of flatterers, assured her, that two campaigns would be sufficient for subduing the vast countries lying between the Caspian Sea, the Tigris, and the Persian Gulf. She took a pleasure in tracing on the map the victorious march of her armies. She made them clear mountains, rivers, and deserts with an astonishing facility; and, at this period, even the most illiterate of her courtiers began to study geography. The routes of Derbent, Erivant, Tauris, and Schamachy soon became as familiar to them as the road to Tzarskoe-Selo, and appeared to them more practicable than that of Gatchina.

'Not to dwell any longer on the idea of wishing to conquer and preserve Persia, rather let us, for a moment, suppose this empire to be partly invaded and subdued: Bender-Abassi and the ancient Ormus are in the power of the Russians; but the trade of India is not, on that account, in their hands: it requires ships to carry it on, it requires fleets to protect it. Where find sailors? Where procure ship-timber? If at last means were contrived to build and equip a few vessels, would they not shortly fall a prey to the European squadrons which guard these seas, and which would not suffer a new flag? How could it be imagined that the Russians would do in Asia, and in the seas of India, what they have not yet even been able to effect in the Baltic, which washes their coasts and bathes their capital?'

So wild were these projects, that they did not produce even the slightest sensation in our East India settlements!

Having stated instances of Catherine's breach of faith, in regard to the Russian assignats and other paper securities, the author observes;

'The years from 1789, to 1795, gave the final blow to the finances and to assignats. Neither gold nor silver was any longer seen, and copper began to grow extremely scarce. It will perhaps be asked what became of the specie? I answer, that it was always rather scarce in Russia, and that the vast extent and scanty population of the empire rendered circulation slow and difficult. As long as the assignats maintained their credit, workmen and peasants accepted them, though with reluctance. When paper had lost two-thirds of its

its value, a cudgel was necessary to enforce their reception in the country places. But the Russian peasant cannot habituate himself to consider a scrap of blue or red paper as a piece of money: he exchanges it, as soon as he can, for gold and silver coin, which he afterwards buries in the fields and in the woods, in order to conceal it from the avidity of his masters. This custom of burying money is as general as it is ancient among the Russian people; it is, besides, very natural where the peasant has neither property nor heritage, where he is frequently forced to appear still more wretched than he is in reality, lest he should tempt the cupidity of his tyrant. It is not possible to calculate the sums which are, in this manner, daily taken out of circulation. The following short particulars may serve to give some notion of the matter. There are annually reckoned thirty thousand labourers, masons, carpenters, boatmen, hackney-coachmen, or drivers, (*isvoschtshikis*,) who come from the distant provinces to seek employment at Petersburg, where they remain five or six months. In this space of time, each of them earns at least 65 rubles, estimating his day's work at 40 kopeeks. Hence results a total of about two millions of rubles. Two-thirds of this sum go for their maintenance during their stay in the capital, and to discharge their dues to the crown and to their lords; the remainder is converted into specie, the greater part of which is certainly buried, The same thing happens at Mosco, and proportionally in the other towns of the empire.'

Can there be a more marked feature of a vicious administration?—Finally, we learn that in the council of the Minerva * of the North,

'The most dangerous of all measures was resolved on. The general adulteration of the coin was adopted, beginning with the copper. The old pieces of five kopeeks were stamped to pass for ten kopeeks; the same was done to the new ones, with a trifling addition of metal. As for the pieces of silver, those of ten kopeeks were to supply the place of those of twenty, and the latter to pass for thirty. The rubles and imperials, (pieces of gold of ten rubles,) lost towards a sixth part of their weight, still preserving the same value. The dispatch which was employed in this operation is incredible The new mint, established for that purpose in the palace of Strelna, an ancient residence of Peter I, on the gulf of Finland, was in full activity

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'* Catharine II. was particularly fond of being compared to Minerva, and she had been persuaded that she resembled the effigy of that goddess on the Greek medals. All the pieces which were addressed to her by the authors who were acquainted with this weakness in her, are filled with allusions to this supposed resemblance. The gallant prince Potemkin seldom neglected this mode of paying his court to her. Catharine had herself embroidered, drawn, engraved, painted, carved, and sculptured every where as Minerva; and the present empress, who engraves very prettily on gems, sometimes gained her good graces, and even rich presents, by representing her under that darling form.'

as early as the month of September. The court promised itself great advantages from this desperate measure; thinking to increase and double all at once the mass of specie; it flattered itself with being then able to call in at a low price part of the assignats, and to raise again the value of those which should remain in circulation.

'Several millions of this adulterated coin were ready. All Russia was impatiently expecting their emission, which was fixed for the 1st of January 1797. The empress died in the month of November, and left to her successor the finances in the greatest disorder.'

An account of the origin of the Cossacks, of the rude freedom which, till lately, prevailed among them, and which the injustice and ill policy of the Autocrats have subverted, will be found in this author's very curious chapter on the subject. We can make room only for the following sketch, which is too remarkable in outline and features, and too masterly in respect to its execution, to be passed over:

'The Cossacks, if we except the Tschuguief brigade which I have first mentioned, never fight in a line. They are scattered by platoons, at the head, on the flanks, and in the rear of the army, sometimes at considerable distances. They do the duty of advanced guards, videttes, and patroles. Their activity and vigilance are incredible. They creep and ferret every where with a boldness and address of which none but those who have seen them can obtain an idea. Their numerous swarms form, as it were, an atmosphere round the camps and armies on a march, which they secure from all surprise, and from every unforeseen attack. Nothing escapes their piercing and experienced eye: they divine, as if by instinct, the places fit for ambuscades; they read on the trodden grass the number of men and horses that have passed: from the traces, more or less recent, they know how to calculate the time of their passing. A blood hound follows not better the scent of his game. In the immense plains from Azof to the Danube, in those monotonous solitudes covered with tufted and waving grass, where the eye meets with no tree, no object that can direct it, and whose melancholy uniformity is only now and then interrupted by infectious bogs and quagmires, torrents overgrown with briars, and insulated hillocks, the ancient graves of unknown generations; in those deserts, in short, the roaming Cossack never misses his way. By night the stars direct his solitary course: if the sky is clear, he alights from his horse at the first *kurgan** that chance throws in his way; through a long habit of exercising

* The Russians call *kurgan* those conic hillocks which are met with at certain distances in the deserts of Bessarabia, of the Dniester, of the Bogue, of Azof, of Astrakhan, and along the southern border of Siberia. The spots that have been dug up, at different periods, attest that they are graves. In them are commonly found urns of coarse potters' ware, rusty arms, horses' bits, bones of dogs and horses, and sometimes buckles, hooks, small chains, and other ornaments

exercising his sight in the dark, or even by the help of feeling alone, he distinguishes the herbs and plants which thrive best on the declivity of the hillock exposed to the north or to the south. He repeats this examination as frequently as the opportunity offers, and in this manner he follows or finds again the direction which he ought to take for regaining his camp, his troop, or his dwelling, and any other place to which he is bound. By day, the sun is his surest guide: the breath of the winds, of which he knows the periodical course, it being pretty regular in these countries, likewise serves him as a compass to steer by. As a new species of augury, the Cossack not unwillingly interrogates the birds: their number, their species, their flight, their cry, indicate to him the proximity of a spring, a rivulet, or a pool, a habitation, a herd, or an army. Those clouds of Cossacks which encompass the Russian armies for the safety of their encampments, or of their marches, are no less formidable to the enemy. Their resistless vigilance, their rash curiosity, their sudden attacks, alarm him, harass him incessantly, and incessantly controul and watch his motions. In a general action the Cossacks commonly keep at a distance, and are spectators of the battle; they wait for its issue, in order to take to flight, or to set out in pursuit of the vanquished, among whom their long pike then makes a great slaughter.'

The author seems more disposed to soften down than to exaggerate the harsh, fantastic features which marked the character of the late Paul. He appears to be of opinion that, had it not been for the enterprizes of the Directory subsequently to the peace of Campo Formio, Paul would never have interfered in the affairs of the South of Europe.

We meet with a curious representation of the situation in which Paul found himself, as a member of the coalition:

'The same prince who proclaimed himself the avenger of the most christian throne, the restorer of catholic altars, the defender of the ancient maxims of politics and religion, was seen to lay bare the most absurd or the most treacherous system that ever sovereign ventured to disclose. This very prince, who is by birth grand patriarch of the orthodox Greek religion, who, in that quality, caused the pope to be cursed and exorcised in all his churches, declared himself his spiritual and temporal protector. He began to distribute with the same

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ornaments in gold and silver. Some medals have also been found there, with Greek inscriptions not to be decyphered, and others in languages unknown to modern scholars. In was on one of these hillocks that Suvaroff placed himself during the terrible assault of Ismael, within a short gun-shot of the place. Thence it was, that in a ferocious ecstacy, with his eye fixed on a town covered with flames, and bathed in blood, listening to the furious shouts of the conquerors, to the groans of the conquered, to the tumult of carnage, he exclaimed, at intervals, in a hoarse and broken voice, *koli! koli!* (stab away! stab away!). This hideous and decrepid old man seemed to be enjoying a most delicious scene.'

hand

hand pastoral crosses to the bishops of Rome, to the Tartar imans, to the Kalmuk lamas, and to the Armenian popes. He enthrones himself grand-master of Malta, of an order whose first duty and first oath are the hatred and extermination of the Mussulmans; and at the same time he swears friendship and alliance to them, and sends his christian battalions, whose officers are tricked out with catholic crosses of St. John of Jerusalem, with schismatic crosses of St. Andrew of Russia, and with heretical crosses of St. Anne of Holstein, to fight under the standard of the Prophet, in order to re-establish, in concert with the Anglicans, the pope at Rome, the clergy in France, and islamism in Egypt.'

The history here given of the singular Suvaroff will be deemed interesting by most readers;—the old warrior ridiculed the pedantic changes of discipline introduced by Paul, and this conduct caused his memorable disgrace.

We now submit to our readers a very extraordinary page, which is to be found among those of this volume:

'The murder of the French ministers at Rastadt is the most horrible of the public outrages that have been committed in Europe since it has been civilized. It is even so revolting, that one feels a repugnance in attributing it to the direct orders of the cabinet of Vienna, though that cabinet is famous in history for its want of faith. But it is equally absurd and atrocious to charge the directory with this unheard-of and useless crime. Such an idea can only have arisen in minds capable of the most dastardly wickedness, and could only have been propagated in a society familiarized with the crimes and the vindictive acts of the revolution. Oh lasting shame to France and Paris! It is there, it is among the French, that this unworthy accusation has been able to obtain belief! Time will, no doubt, unveil to us one day that the genius of Albion, that genius which, for ten years, has contrived all the plots that dishonour politics and offend humanity, was also the soul of this, as it has, with its impure breath, just lighted the match of that infernal machine at which France is still terrified and amazed.'

We respect the talents and information of this author: he has, we believe, with not less ability than fidelity, sketched the character and manners of various foreign nations and tribes: but he shews that he is a stranger in the metropolis of his own country. Are Parisians, without good grounds, apt to believe in what is humiliating and degrading to the national character? The author, in a note, states that Jean Debry is silent; and that there is a chasm in the treaty of Luneville with respect to this matter which is disgraceful. What is the persuasion powerfully superinduced by these circumstances; namely by the belief of Paris, the silence of the surviving plenipotentiary, and the hiatus in the treaty,—but that of the guilt of the infamous Directory? Is it incongruous with its other feats?

A fourth Volume of this work has been published at Amsterdam, and will be noticed in our ensuing Appendix.

ART. Jo.

ART. XI. *The Five Promises.* Conduct of the Consular Government toward France, England, Italy, Germany, and especially Switzerland. With an Appendix, on the Conduct of the French Consul toward Switzerland; from his Manifesto in September 1802, to his Act of Mediation, on the 19th of February 1803. Translated from the Original. By Sir Francis D'Ivernois. 8vo. pp. 276. 7s. Boards. Ginger. 1803.

IN the introductory part of this volume, the author endeavours to refute certain positions advanced in a recent publication of M. Necker; and he contends, in opposition to that celebrated financier, that the French people feel a greater pressure from the consular than from the monarchical system of taxation. Both the champions agree that the amount of the revenue is inferior to what it was under the old government, but Sir Francis asserts that the ability to contribute has diminished in a greater proportion than that in which the taxes have been reduced; and he adds that the present mode of collecting is far more expensive, as well as more oppressive, than that which it has superseded.

While M. Necker estimated the revenue of France at 540 millions (22,500,000l. sterling), Sir Francis, on the contrary, maintains that it does not much exceed 400 millions. He asserts that the French tax on land is equal to one third of its annual value, and that the charges of collecting it are two millions sterling. The expences of the army, he says, amount to twice their sum total previously to the revolution; and though the Directory had appropriated to them 150 millions, Bonaparte has allotted 240 millions to this service. He shews that the expenditure of the year XI. was 589 millions, and that to meet the charges of the year XII. for objects already decreed, a sum will be required little short of 700 millions. He admits that the consular estimate falls greatly short of this amount, but he observes that no provision is there made for the army of reserve, the deferred stock, the sinking fund, the legion of honour, the new departmental lyceums and senatorships, nor for the war school. He animadverts, with much spirit, on an article in the last budget which runs thus; "*External receipt* 20 millions." Whence, he asks, does this proceed? from what independent power is it extorted? He also comments with due severity on the declaration of the first consul, that the financial system of the French rests exclusively on their soil and on their courage; in other words, says Sir Francis, it rests on the land-tax, and on the pillage of foreign states.—We learn, to the credit of the Consul's piety, that his privy council absorbs a sum greater than that which is set apart for his new church establishment; and that the pittance so ostentatiously allotted

allotted to the latter purpose is little more than double that which he lavishes on dramatic and musical exhibitions. In the midst of these censures, the author allows Bonaparte's claims to praise for the Concordat, for the vigorous repression of robberies, for restraining the press, for putting an end to negro liberty, and for the recall of the emigrants.

Many of our readers will doubtless be surprized that the author should volunteer the defence of a system with respect to the press, which, if he lived under it, would for ever close his mouth, and paralyze his hand: but let us, before we condemn him, grant him a hearing on this subject:

'When I reflect on the national character of the French, when I consider the shock which the revolution has given to the public mind, when I remember the conflagration which the writings of Marat and Brissot excited, I cannot forbear giving my opinion, that the most moderate of monarchs, the most paternal of governments, and the constitution the best adapted to the French nation, could not many years co-exist with that liberty of the press, which in England exempts the editors of daily prints from all previous censure, leaving to a jury to decide, whether they have endeavoured to disturb the public peace, or whether in blaming the administration of the country they have restrained themselves within lawful bounds.'—

'I am by no means surprised, that this subjection of the press should be the principal grievance on which men are constantly harping; but I am astonished that Camille Jourdan should call upon the Consular Government to put a period to it. If the whole French nation indeed resembled that writer, I should agree with him, that they might be relieved from all previous censure: and yet I would request him to observe, that even in this case, the danger would only assume a still more alarming form. He is certainly far too enlightened to wish for an *unlimited* liberty of the press. He well knows, this can only exist, where the charges of misdemeanors, real or pretended, to which it gives birth, are submitted to the final decision of a jury, not only inclined, but firmly resolved, to support alike the governors in the lawful exercise of their authority, and the governed in that of reproaching them with abuses. If Jourdan thinks, and can show, that France has already arrived at a fit state thus to place the freedom of the press under the protection of truly independent and enlightened juries, I have nothing further to say. But if, on the contrary, he grants that there is a danger of these juries being composed of the consul's creatures entirely devoted to his interest, I insist, that to permit writers to exercise a right of censure over the Consular Government, would be lightly and indiscreetly to give a shock to the latter, and to lay the most dangerous of snares for the former.'

Important information here occurs respecting the recall of the emigrants. Among the abominations of Robespierre's reign, not the least fantastic was what was called the law of precession; by which, in the case of any child of a family emi-

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grating, the property, to which in the common course of things he would have succeeded, was instantly seized by the state, and confiscated for its use. This law, which the Directory was obliged very materially to qualify, the Chief Consul has throughout rigorously carried into effect. He has moreover excepted from the property to be restored to the owners, all the forests, which were nearly the sole remains of many splendid fortunes at the period of his amnesty. The banished proprietors of canal shares were also debarred from preferring their claims, by the same immaculate ruler. The manifest impolicy, as well as the crying injustice of this measure, is here very ably exposed. While the author dwells with satisfaction on the inconsistencies of the same personage with regard to negro slavery, he appears to view its revival with approbation; and he terms his violated faith to the unhappy race, an inconsistency which gave him a new claim to the gratitude of France. The most devoted of his courtiers could not easily contrive more gentle terms, in order to palliate his infamies. We perused the passage, we own, with surprize and indignation.

Having brought his introductory matter to a close, the author thus announces the immediate subject of his work:

'The five grand promises I allude to were, To found his government on the *sacred rights of property*, and put an end to all measures of confiscation;—to *respect* and *cause to be respected* at home the constitution of the year VIII.;—to *conquer peace* abroad, without ever *abusing his victories in order to rise in his pretensions*, or *aggrandize* France beyond the limits assigned her by Nature;—to *establish* the peace of the republic and the happiness of Europe on the *faith of treaties*, without interfering in the domestic affairs of other nations;—, and lastly, to *restore the public credit* by an inviolable fidelity to all the engagements of the State.—I shall take a view of each in succession.'

The Chief Consul's regard for his first promise, which was to respect the right of property, is exemplified (our author says) in the sequestration of the woodlands of the returned emigrants, in the Belgian confiscations, in the execution of the monstrous law of precession, in the interdict laid on the claims of canal proprietors, in the appropriation of sequestered estates to the legion of honour, and in the seizure of the communal forests.

Sir Francis illustrates with considerable ability, and with some humour, the Consul's observance of his second promise; namely, that of respecting the constitution which in the year VIII. he gave to or rather imposed on France. It appears that, since that time, he has engrossed nearly the whole of the financial legislation; and it is well known that, by an express

law, he forfeited the title of French citizen when he accepted the presidency of the Italian republic. The author then presents us with the famous organic *senatus-consultum*, which ordains that the Consuls shall remain in office for life, which reduces the tribunate to fifty, which converts the conservative senate into an instrument of the First Consul's will, and which reveals the law by which every French citizen arrested for state offences might insist on being brought to trial within ten days. He justly observes:

'The last of these articles is unquestionably the most important, because, with a stroke of the pen, it *outlaws* the whole nation, and deprives them of every kind of individual liberty, robbing them of that personal security so essential to the free enjoyment of life, that liberty which leads to no abuse, and without which it is useless and even absurd to pretend to any political rights whatever, since the only object of the latter is the protection of the former.'

The address and versatility of the hero of France are sketched with considerable ability in the subsequent passage: he is allowed great credit for discerning the passions of men, and directing them to his own purposes:

'Thus, for instance: when he wanted to rouze the national taste for crusades, he wrote to Paris, that *he had just sent Citizen Arnaud to Ithaca and Corcyra, to plant the tricoloured flag on the ruins of the palace of Ulysses;* and it may be remembered, that the ex-bishop of Autun, to whom *he addressed this dispatch, communicated it to the admiring Parisians, with congratulations, that the heroic ages were effaced from the annals of fame, and that the fabulous ages had become their own history.* Shortly after, to draw them into a distant expedition, Bonaparte calls them *the Great Nation;* and immediately the great nation over-runs Egypt. Again, before he lands, this new St. Louis, knowing that the very name of Christian may, in his projected incursions into Asia, preclude him from running the career of Gengiskhan, has his new profession of faith ready, and immediately claims the merit of having *destroyed* in Europe the *enemies of Islamism and thrown down the cross..... Nations of Eygpt*, says he, on his arrival, *I respect, more than the Mamelucs, God, his prophet, and the Koran.* He soon perceives, however, that the Egyptians are distrustful of his Islamism, and prefer to his, the yoke of their Mameluc legion of honour: but having already discovered, that superstition forms the basis and generic character of both the governors and the governed, instead of any longer professing his *respect* for Mahomet, he assumes the prophet himself.... *Since the world is the world, it was written, that I should come from the extremity of the West, to fulfil the task that is imposed on me. I might call every one of you to an account for the most secret thoughts of his heart; for I know all, even what you have not spoken to any one. But the day will come, when all the world will clearly see, that I am conducted by orders from above, and that all human efforts are unavailing against me.... It*

is well for you to know, that all I undertake must succeed. Too wise, however, to persist in his desperate enterprise, no sooner does he see *the fatal crisis approaching* (these are the very expressions of Kleber, when complaining of a precipitate departure, which left him all the responsibility of that crisis), than he secretly returns to Europe. But to prevent his companions in arms, whom he has left behind, from sinking under the discouragement with which he had just been seized himself; his first care is to write to them, that *the day, when they shall return victorious to the sacred land, will be a day of joy and of* GLORY *for the whole nation!* Soon after this, the English fleet takes them prisoners, and brings them back to him. No matter; he considers his prediction accomplished, and even reminds them of it, at the same time thanking them for having *left in Egypt immortal remembrances*, and congratulating them, that they *return* to the sacred land *with the* GLORY *due to four years of labour and of bravery.* As to General Menou, to console him for his defeat, he takes him aside, and acknowledges with him, that *the fate of battles is uncertain.* When word is brought him at St. Cloud, that the council of Five hundred are renewing their oath to the constitution of the year III.; and that this oath is restoring to them their lost courage, he presents himself in the midst of them, and exclaims, *Remember, that I always march accompanied by the god of war and the god of fortune?* He speaks, the council of five hundred disperse, all the republicans believe him, and submit. The royalists, however, and the priests of La Vendée, still resist; but, in order to embroil them with England, the very man, who, in Turkey, had made a merit of having *destroyed the cross and the Pope*, does not hesitate to denounce the English as *wicked heretics.* Again, at the opening of the campaign of 1800, wishing to induce the conscripts to resort in mass to Dijon, and assemble beneath his banners, he accomplishes his purpose by assuring them, that *the efforts he asks of them will be unnecessary, if they appear but ready to make it.* Is it important to him to bring back the captain-general Toussaint to the bosom of the republic, or is he apprehensive lest his remorse for what the planters call the *usurpation* of that negro, should drive him to acts of desperation? The man of the 18th of Brumaire, thinks himself better qualified than any one to apply the spunge of absolution. He writes to him, that *it is by his talents, and by the force of circumstances, that he is the first man of his colour who has arrived at so high a degree of power in Saint Domingo, and holds there the first command.* But he does not stop here; for, knowing that Toussaint has the name of the Deity constantly in his mouth, he thanks him above all, *for having again brought into honour religion, and the worship of that God, from whom every thing emanates.* Knowing also, that this African is bound, by all that is most dear to man, to prevent the negroes from being again brought under the yoke of slavery, from which France herself had emancipated them, he writes to him, *You desire their liberty; you know, that, in all countries where we have been, we have given it to nations that possessed it not. Whatever be the origin and the colour of the inhabitants of Saint Domingo, they are all Frenchmen, all* FREE *before God and before the republic.* Observe, however, that the very same week, in which he signed his dispatch, to pacify the blacks of Saint Domingo,

Domingo, he endeavoured to quiet the alarms of the whites of Martinico, and of the isles of France and Reunion, by declaring to them, that they no longer had cause to fear that the mother country would *establish the slavery of the whites, by giving liberty to the blacks*. Observe also, that he was at this very time silently preparing the *projet* of a law, which the better to enable those principles *to triumph* which began the revolution, has re-established the slave trade; that is to say, the buying and selling those wretched Africans, who are *all* FREE *before God and before the republic*. At home, does he wish again to attach the royalists to his car? He has discovered their predominant passion also, and contents himself with saying, *France has acquired more consideration abroad, than the monarchy ever enjoyed*. Or is it needful to dissipate the alarms of certain republicans, who still adhere to the constitution and the *grand principles?* He stops their mouth by fervently invoking, like them, the sacred name of the *people*, and adds these very significant words, *the sovereign of us all.*'

Bonaparte's observance of his third promise (to atchieve the conquest of peace, and to exercise moderation towards the vanquished), as well as that of his fourth (by which he undertook to establish the peace of the republic, and the happiness of Europe on the faith of treaties, without interfering in the domestic affairs of other nations), are matters too well known to render it necessary that we should follow the author in his remarks on them. His account of the unfortunate Toussaint is important, and interesting. All the Americans who have been acquainted with this ill-fated chief, the author tells us,

'Agree in speaking of him with esteem, and even with respect. Nay, they are all astonished at the talent he displayed in governing a degraded, ignorant race, that had for many years been wallowing in the blood of their masters. According to them, he was profoundly conversant with the ferocious character of these emancipated Africans; and, although they appear almost incapable of any other control than personal slavery, this negro-chief had the inestimable merit of substituting, for that, the less oppressive condition of *serfs of the glebe*, and supporting that system by a military government wonderfully adapted to keep in subjection by the rod of chastisement, those among these unchained slaves, who were constantly watching an opportunity of forsaking labour for an idle vagabond life, which constitutes their chief enjoyment.'

Of all the numerous foul stains which sully the reputation of the present ruler of France, his conduct to this brave and noble-minded negroe commander forms one of the deepest.

The difference in the character of monarchical and republican France is well depicted in the succeeding passage:

'There is a great difference between the meddling spirit shown by the ministers of the French monarchy, toward its decline, and that which actuates the consuls of the republic in its dawn. In the first place, the latter use much less reserve; effecting by open force, what

the former first endeavoured to accomplish by persuasion. And further although the Count de Vergennes had a passion for going out of his sphere to preach alternately pure royalism in Sweden, republicanism in America, democracy in Holland, and aristocracy in Geneva, it cannot be said, th s deplorable spirit of intrigue took its rise in views of pillage, of conquest, or of incorporation. Still less can we reproach that minister with attempting to deceive, by equivocal counsels, the countries to which he offered his own advice, or the protection of his master. Each nation, whom monarchical France then tormented with her influence, saw very clearly, what they had to do to please her and be on good terms with her.'

We can scarcely doubt the justice of the author's conjectures, that the principal object of the Consul's late interference in the affairs of Swisserland was the view of being appointed to its chief magistracy, which the resistance of the Swiss and the interference of England induced him for the present to abandon; and that he seeks, by the medley of a constitution which he has imposed on that country, to generate confusion and disturbances in it in order to obtain a pretence for its subjugation at some future period. The account of the late transactions between France and Swisserland forms a valuable supplement to the history of the latter country, which has been drawn up with much ability, and with at least seeming fidelity.

For the present, the author has deferred treating of the fifth Promise, or that by which the Consul engaged to restore public credit by an inviolable attachment to the engagements of the state: but he designs to fulfil this task in a subsequent work; adding that every one, who will have the patience to examine the subject with him, 'will be convinced, that the consular government has hitherto only irritated and increased the wound, which it had engaged to heal; that the finances have been, and will for a long time to come be, the most disgraceful part of Bonaparte's administration; that his ministers have shown no less pusillanimity, ignorance, and incapacity in their fiscal measures, than of boldness, acuteness, and talents in the departments of war and police; that almost all these measures have been stamped with bad faith; and that the consular government is still endeavouring, not to fill up the deficit, but to disguise and conceal it.'

Sir Francis roundly asserts that there is at this moment a deficit in the French finances, exceeding twice the amount of that which produced the downfall of the monarchy, that Bonaparte is aware of this fact, which he does not labour to remedy but is only studious to conceal, that war and its attendant pillage are the sole ways and means by which he proposes to meet it, and that Europe therefore is not to expect

tranquillity.

tranquillity. This prediction was certainly thrown out long before the renewal of hostilities with England, which verifies the fact foretold, if it does not establish the principle of the assertion.

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Art. XII. *A Vindication of the Genuineness of the Antient British Poems of Aneurin, Taliesin, Llywarch Hen, and Merdhin,* with Specimens of the Poems. By Sharon Turner, F.A.S. 8vo. pp. 284. 6s. Boards. Williams. 1803.

We are pleased to find that the very curious antient poems, which form the first volume of the Myvyrian Archaiology of Wales, have so soon met with that attention which in our account of them we pressingly invited *. The investigation, which it was our wish to provoke, has been undertaken by a gentleman every way qualified for the task; and who is already advantageously known to the public by successful researches, similar to those which are required on the present occasion †. He is moreover an impartial person, swayed solely by a love of literature, by considerations of fairness and justice, and exempt from the charge of national bias; for this zealous and able advocate of the venerable Welsh bards is an Englishman, or, as they would express it, a *Sais*, or an *Eingl*.

The authenticity of the poems ascribed to Aneurin, Taliesin, Llywarch Hen, and Merdhin,—the most antient of the British bards whose names have reached posterity, and whom their countrymen style the Cynveirdd, or the principal bards,—is the object which Mr. Turner labours to establish; and seldom has a point that was open to litigation been so satisfactorily elucidated. He adduces a series of facts, and supports them by a train of reasoning, which carry decisive weight in vindication of these productions. It were absurd to dissemble his obligations to the abundant sources of evidence, from which he was able to draw his materials: but it is no more than justice to him to observe that the powerful effect, which these have on the mind, is to be attributed to the arrangement in which they appear, to the perspicuity with which they are stated, and to the acumen with which the appropriate force of each has been pointed out. After having read this volume, it would be as revolting to regard the productions of the Cynveirdd as spurious, as it would be with Pêre Hardouin to deny the authenticity of the Classics.

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* See Rev. Vol. xxxviii. N. S. p. 284.

† Vid. M. Rev. N. S. Vol. xl. p. 272.

It is not solely in a critical point of view that these remarks claim consideration: since they are welcome to us inasmuch as they are calculated to induce the inquisitive to examine attentively the language, and the antient remains, of the aboriginal inhabitants of the country; to explore this hitherto neglected mine; to clear up our antiquities; and to perfect our history. Thus may we be rescued from the reproach of occupying ourselves for ever with classical and oriental lore, while we overlook a treasure that lies near us; which we cannot neglect without disgrace, and without being deficient in that respect which as a great people we owe to every source, by which the hidden transactions of our ancestors may be brought to light. Let us attend to our author, however, when speaking of this subject; for he seems strongly to feel and happily to state its importance. Alluding to the poems in question, he says;

'The subject is unquestionably important. So much gloom rests upon the history of our island, during the period of the Saxon invasions, that the discovery of any authors, contemporary with that period, could not but be a valuable present to our curiosity. If these poems be genuine, they must furnish very interesting matter for the contemplation of the antiquary and the philosopher, even although their rude and martial strains should want those elegancies which delight the refined taste. Their general subject is above all others, interesting: it is the struggle of the ancient Britons against the invading Saxons. They describe the battles of which all other memory has perished. They celebrate many patriotic warriors, whom time has almost defrauded of their fame. They exhibit curious, and striking, manners. They throw much light on the history of their æra, and they contain many passages which poets need not disdain to applaud. Indeed the celebrity, which they have for ages enjoyed among their own countrymen, is an ample testimony of their genius.'

The proposition supported by Mr. Turner is this: 'That there are poems now existing in the Welsh, or ancient British language, which were written by Aneurin, Taliesin, Llywarch Hên, and Merdhin, who flourished between the years 500 and 600.'—His preliminary observations on these poems, and the authors of them, are too curious to be passed over:

'The poems, which have been ascribed to these authors, occupy the first 153 pages of the Welsh Archaiology, and are entitled, "The Cynveirdd," or the most ancient Poets.

'The great poem of Aneurin is intitled the Gododin. Its subject is the battle of Cattraeth, in which he fought against the Saxons. He was a British chieftain in some part of the North, probably among the Ottadini, in the sixth century. The Saxons conquered in the battle with such slaughter, that Aneurin was one of three who were the only survivors of the distinguished men who led the Britons to the conflict. The poet was afterwards killed treacherously by one Eiddyn.

'His

'His poem contains 920 lines, of varied measure, but all rimed. Its object appears to be to commemorate the brave patriots who were engaged in the battle. Another poem on the months also bears his name; and of two poems entitled, "The Incantation of Maelderw," that in some MSS. have Taliesin's name, it may be doubted if one be not more properly referable to Aneurin.

'The poems of Taliesin are on different subjects. The most important, are those which concern the battles between the Britons and the Saxons; and these are the poems for whose genuineness I argue. He lived in the sixth century. His principal patron was Urien, king of a little state called Reged, of which the position is not certain. To this king ten poems are devoted, which celebrate his patriotic battles. There are also elegies of Taliesin, on other British warriors, as Owain, the son of Urien, Erewlf, Madawc the bold, and Eryv the fierce; Aeddon of Mon, Uther Pendragon, and Corroi, the son of Dairy. His other poems are of less value. Some are unintelligible, because full of Bardic or Druidical mysticism, and perhaps some are ascribed to him, of which he was not the author. These, however, may, from internal evidence, and other circumstances, be discriminated by a careful and intelligent critic, well acquainted with the language. All that bear his name have been printed in the Archaiology.

'Llywarch Hên, lived both in the sixth and seventh centuries. He was a prince of Argoed, in Cumberland. He visited the court of Arthur, and consumed his most vigorous years in opposing the Anglo-Saxons. As they advanced, he took refuge with his surviving children in Powys, and shared in the wars of the hospitable Cynddylan. Most of his poems are of historical utility. One is an elegy on Geraint, a Devonshire leader—another is an elegy on Urien, king of Reged—another on his patron Cynddylan—another on Cadwallon, the son of Cadvan. The poem on his own great age, and the fate of his children, who perished in the wars, is very interesting.

'Merdhin the Caledonian, also surnamed Wyllt, or the Salvage, has not left much. He was taught by Taliesin, and of course lived in the sixth and seventh centuries. His Afallenau, or a Poem on an Orchard, which had been given to him, contains some allusions to the events of his time, which are curious. As this bard had the reputation of a prophet, there are some things ascribed to him which he never wrote, and some which he did write have been interpolated. The dialogue between him and his sister is obviously surreptitious; nor do I accredit all the Hoianau. Judicious criticism will easily detect the spurious poems.'

Mr T. next gives a long string of citations from the bards who flourished in the middle ages, who quote the poems in question and their authors; and he then observes that 'such a series of evidence as this, is of the last importance on such a question as the present. A series like this, we should exact and search for, if Pindar or Eschylus had been put on their trials. It is a series of proof which forgery can never have. It can only

attend genuine works, and I adduce it as forming a very substantial part of that column of evidence by which the ancient Welsh poetry must now be supported.' The result of these citations is thus given:

'Before the 12th century, we have found all the four ancient bards mentioned as bards, and some of their observations recited. In one, Taliesin and Merdhin were mentioned as contemporaries, who conversed together. The Avallenau, and the Gododin, were in others indirectly alluded to.

'In the works of the 12th century, we found Merdhin's poetry mentioned several times. Once his Avallenau obviously referred to —at another time his works spoken of as extant, and at another time as being then ancient.

'Taliesin is not only several times mentioned as a bard of distinction and repute; but his poems were spoken of as having been seen, and of course extant—his poem on the battle of Argoed Llwyvain was three times alluded to—his Mead Song, and his Mab Cyvreu were quoted.

'The Gododin of Aneurin was twice indirectly alluded to.

'In the 13th century, Llywarch was mentioned with epithets and circumstances that seemed borrowed from his poems.

'The Gododin was expressly mentioned as Aneurin's, and with high panegyric, and as extant. His power of heroic poetry was twice besides alluded to.

'Taliesin is mentioned often as a bard of great celebrity, and who sang heroic poetry. His poem to the Wind was expressly named, and as a poem esteemed *ancient* in this century. His poems on Argoed Llwyvain, and on Elfin, were also alluded to, and his poetic powers are spoken of as objects of emulation. Merdhin is repeatedly mentioned as a bard, and as having left works of great estimation; his Avallenau is even parodied, and his style is mentioned as an object of imitation.

'I submit that all this must be allowed, to prove that the works of these bards, for which I am reasoning, were in being in the 12th century. On this 'vantage ground I take my stand. It is a great point gained, to shew that this degree of antiquity at least cannot be denied to them.'

The next question considered is;

'Were these poems fabricated in the twelfth century, or before; or are they as genuine as they pretend to be?

'That they could not be fabricated in the twelfth century, will, I hope, appear from some of the leading topics, which I shall arrange by and by, under the head of their internal evidence. But I will take the opportunity now, of requesting the reader to remark, that there is not one tittle of evidence extant, that they did first appear in the twelfth century. It is an assertion, which cannot be proved, and which, therefore, is gratuitous and visionary. I wish to put this strongly, and for this reason. If there were any sort of direct evidence, to shew that these poems were made in the twelfth century, then

all the good effect I could hope to gain, by adducing facts and reasoning, in order to place them in the sixth, would be, that I should present one mass of testimony against another mass of testimony. It would be a case of opposing probabilities. It would be like what trials about horses, footways, and boundaries too commonly are; I mean a competition of evidence, in which the court and jury can hardly discern which side they ought in justice to prefer.

'But the present argument is not of this species. In considering whether these poems belong to the sixth century, or the twelfth, there is no opposing wall to pull down, no mistaken testimony to refute. The supposition which places them in the twelfth century, has not one fact to warrant it. There are the decisive proofs of MSS. and the series of quotations, which I have already adduced, to prove that they must have been in existence in the twelfth century; but there is no document existing that confines them to this century, or that imposes any restriction on the liberty of inquiring to what previous century they belong.'—

'Evidence already adduced to shew that they were extant in the twelfth century, if fairly reasoned from, will compel us to infer that they were in existence anterior to the twelfth. Those MSS. of these poems, which seem to belong to this century, point our attention to a preceding age. They do not adduce the poems as anonymous poems, which might have been the works of authors of the twelfth century, but they state them to be more ancient compositions. So the bards of the twelfth, and other centuries, who cite or allude to them or their authors, do not refer to them as works of their contemporaries, but as of bards whom we know to have belonged to an anterior period. Therefore the natural tendency of the evidence already stated, is to shew that we must inquire into a period preceding the twelfth for the chronology of their authors.'

Mr. T. next adduces the numerous classical authorities which prove that it was part of the druidical discipline to compose verses, and to commit them to memory, and then remarks;

'That these singular people had a degree of knowledge among them, which is not common to barbarous nations, is clear from what Strabo, Cæsar, and Mela state of the Druids. Strabo, after mentioning the Bards, says, that the Ovates sacrifice and contemplate the nature of things, and that the Druids, besides the study of nature, dispute concerning moral philosophy. They thought that neither the souls of men, nor the world, would be destroyed, though they would suffer at some period from fire and water. Cæsar and Mela declare that they disputed and taught their youth about the stars and their motion, the magnitude of the world, the nature of things, and the power and energy of the immortal Gods.'

The splendour which belonged to Bardism, and the estimation in which its professors were holden in the tenth century, are well known to the readers of the laws of Hoel Dda.

Having shewn that the bards were a flourishing and important body, previously as well as subsequently to the sixth century,

tury, Mr. T. thinks that it is a fair presumption that they existed in the intermediate period, history making no allusion either to their extinction or their revival: but the matter, he tells us, does not rest solely on presumptions, since we have the express testimony of Venantius Fortunatus to the fact, besides evident allusions to the bards and their art in the sombre pages of Gildas. Bede takes notice of two Irish poets who flourished at this time. The collection called the Triads, the very odd plan of which furnishes evidence of its authenticity, contains strong proofs of the genuineness of the productions of the Cynveirdd. Jeffrey of Monmouth represents Taliesin as contemporary with a Prince who is known, from authentic history, to have reigned in the sixth century.

Numerous writings of the sixth century have reached our times, and among them some compositions of Britons: why, then, should it be deemed incredible, asks the author, that the writings of the British poets should have escaped the wrecks of time? This conclusion will appear the stronger, when it is considered that the recollection of verses was a part of the druidical discipline, that the Welsh are particularly fond of their antient songs, and that they are remarkably national. Farther to strengthen his conclusions, Mr. T. quotes a passage which occurs in Giraldus Cambriensis's description of Wales;

"This also seems remarkable to me, that the Cambrian bards, and singers, or reciters, have the genealogy of the aforesaid princes in *their ancient and authentic* books, but also written in Welsh."

'In this passage, Giraldus, who was born 1150, attests, that in his days the Welsh bards had authentic books, which were written in Welsh, and which were in that age deemed ancient. What is the meaning of ancient, unless it denotes a period some centuries earlier than that in which he wrote?'—

'In another passage, Giraldus says that "king Henry the Second heard concerning Arthur from an *ancient* historical singer."

'We have another witness to the existence of old British authors in the 12th century. William of Malmsbury, who lived in this period, says, "It is read in the *ancient* accounts of the actions of the Britons." He adds, "these things are from the *ancient books* of the Britons." If such things as ancient British books had not been extant in Malmsbury's days, I cannot persuade myself that he would twice have asserted such a fact.'

'I believe the book of Jeffrey of Monmouth, who lived also in the twelfth century, to be his own composition, and to abound with fable. But I think he would not have been foolish enough to have asserted, that he had translated from a very antient book in the British tongue, which the archdeacon of Oxford had given him, unless there had been "*very ancient books*" of the Britons in existence in his time, that is, in the twelfth century.'

Other

Other passages, which he produces from Giraldus, are said to 'prove these things,

'1st, That there were, in his time, works ascribed to Merdhin, one of the four bards I argue for, which works were in writing and in the British language.

'2d, That these works had in his days the character of the age of their author.—I mean that Giraldus, a Welshman, found them difficult in their language.

'3d, That this Merdhin was then much famed—That many of the Welsh bards had his compositions by heart, and some, though very few, in writing.

'Giraldus also states his belief, that some prophecies were ascribed to Merdhin which he had not written. But he also expresses that he distinguished these interpolations and additions by the modern air of their style.

'My opinion is precisely the same with that of Giraldus. The prophetic works ascribed to Merdhin, which have come down to us, are unquestionably either interpolated or surreptitious. The fame of his being a prophet accounts for it.'

The topics on which Mr. Turner expatiates, in order to shew that these compositions cannot generally be forgeries, or forgeries of so late a date as that of the twelfth century, include among others the following: The heroes of these poems lived without the limits of what was Wales at that period; they were mostly princes who had reigned in Cumbria, and farther North in England, and in the Western parts of the same country; they were not those most renowned, but the patrons of the sons of song; and the events which they commemorate are not those which redound to the glory of the nation, but such as are humbling to national vanity: such is the subject of the Gododin; and the lays which animate, as these do, to the contest, must refer to a period before the event was decided, as it was in the twelfth century. Moreover, Arthur is described as a brave but undistinguished warrior: the Cynveirdd mention in their songs each other's names: the peculiarities of manner which distinguish each bard pervade all the works which bear his name: they state themselves as present at events which belong to the period; they relate slight circumstances, and trivial incidents, which are ever the sure features of reality; they describe their personal feelings in a way which the authors of fables never think of imitating; and the allusions universally agree with historic truth, while the difficulty of the dialect proves the remote antiquity of the writings. The author might have added that the singularly sombre and melancholy cast of these effusions, which we do not find in later Welsh bards, and which is not congenial to the national cha-

racter, carries us back to the calamitous period at which they were penned.

Mr. Turner must be aware that a critic, not very credulous, and of eminent sagacity, admits the existence of Arthur, and also his extraordinary prowess; though, if our recollection be accurate, he acknowleges that his proofs are not of the most cogent nature: but we would ask, does not a line in Llywarch Hen, here quoted, intimate the paramount authority of Arthur, which, in a period like that in which he lived, he would derive only from his superior heroic qualities? The line to which we refer runs thus:

"Ammherawdyr, llywiawdyr, llavur?"

Speaking of a battle, the above line describes Arthur as the Emperor, and the ruler of its toil. We have not noticed these high terms, (particularly the first, which is the Latin word *Imperator* adapted to the Welsh construction,) as applied to the other chieftains. If we are warranted in this inference, then will the opinion of Mr. Gibbon concerning Arthur be sanctioned by the authority of one of the Cynveirdd.

'Historical poems (continues Mr. T.) on men, and incidents contemporary with the bards, are such as forgery can never well execute from the individual minutiæ they require, and by which they can be detected the more easily. Will any one impeach them on this side, which if they were factitious compositions would be their weakest?

'It would be a task too long for this essay, to shew the justice of all the allusions point by point. I will only add some general observations, and wait for the attack before I make the defence.

'1. As far as authentic history goes, it proves that there were such persons as those to whom many of these poems are addressed, or who are mentioned in them. I mean Urien, Geraint, Cadwallon, Cynddylan, Cian Gwyngwn, Rhydderch, Gwendolau, Owen, Cunedda, Aeddan, and others.

'2. The British states in the North of the island, which they particularize, or imply, present a curious train of real historical facts.

'3. The numerous little independent kingdoms in other parts of the island, which they also imply, and the civil discords to which they allude, were historical facts.

'4. Llywarch's elegy on Urien turns chiefly on his murder. That he was assassinated can be proved from other authorities.'

Another head of evidence the author finds in the incidental descriptions of the costume of the British warriors:

'Aneurin

'Aneurin describes Caeog, a British chieftain, as having

"—— wreathes of amber twined round his temples."

'This singular fact of the ancient Britons wearing amber-beads, is confirmed by many beads of amber having been found in the barrows on Salisbury plain, which have been recently dug. I understand that in several of these graves, pieces of amber, like beads, have been met with; and in one, as many beads were found as would have made a wreathe.'

The rude, incoherent, unpolished forms of these poems agree well with the character of the period to which they are said to belong, and afford another proof of their authenticity.

The author's critique on the Gododin of Aneurin, in which the battle of Cattraeth is described, and in which the poet states his countrymen to have advanced to the contest intoxicated with mead, is on many accounts valuable. His observations on the poems of the other contemporary authors are also highly interesting.

Mr. T. informs us that, among the British remains, is a MS. of Triads which sets forth the bardic doctrine of transmigration, but he delivers no opinion respecting its age or its authenticity; contenting himself with simply giving a summary of its contents, which, on account of its singularity, we should quote, were it not too long. If we may regard this as the Druidical creed, which conjecture is favoured by classical authorities, it must be admitted that its professors had attained to a system at once highly ingenious and of a happy moral tendency. It serves to render more intelligible the enigmatic poems of Taliesin; whose obscurity on many occasions rivals that of Lycophron and the Sibyl's prophecies.

The objections that have been made to the claims of these antient poems are in no respect formidable, and are here satisfactorily obviated. The one which we stated in our account of the Welsh Archaiology, namely, the presumption against the antiquity to which the poems of the Cynveirdd laid claim, founded on the vast chasm between those and the poems which stand next to them in the volume, is allowed its full force, and is met by the author in his usual ingenious and candid manner. We did not at the time deem it insurmountable, and we now consider it as fully removed.

The evidence brought forwards by Mr. T. in favour of his proposition being so superabundant, we consider him as dispensed from the obligation of recurring to every source whence he might have deduced proofs to support it: but a very principal one, we are of opinion, would have been found in a comparison between the poems of the Cynveirdd and those of later authors, with respect to structure of phrase, strain of writing, and allusions. This labour, though not necessary to vindicate these

these poems from the charge of being forgeries, would afford very pleasing employment to an amateur of Welsh literature, and might greatly elucidate Welsh philology and antiquities. Jo.

MONTHLY CATALOGUE,

For APRIL, 1804.

POLITICAL.

Art. 13. *England's Ægis;* or the Military Energies of the Empire. By John Cartwright, Esq. 12mo. pp. 200. 4s. 6d. Boards. R. Phillips.

It is gratifying to an author's feelings to see his opinions even partially adopted; and after his favourite hypothesis has been strenuously combated, his bosom must swell with conscious pride when he observes any reluctant approximation to it in the practical measures of his opponents. On this ground, no man has more reason to exult at the volunteer system of defence, which the critical situation of this country has rendered necessary, than Major Cartwright; who has contended for the policy of an armed inhabitancy, and has declared his disapprobation of standing armies. This work, which is in part a republication of his "*Appeal, civil and military, on the subject of the English Constitution*" (see M. R. vol. xxx. N. S. p. 341.), consists of an Epistolary Address to the Volunteers; of a statement of our Constitutional Energies for repelling Invasion; of an expostulation with the authors of the statutes commonly called General Defence Acts; of reflections in favour of State Reformations when they are become necessary; and of an appendix, containing a description and account of the use of a *newly-invented spear*, as a companion for the *Ægis*. Major C. is animated by the sublime spectacle of a great nation drawing its sword in defence of its rights, and determined to live free or to die fighting; and he hopes that the appeal to the people, to defend themselves against the threatening invader, will teach them the incompetency of a standing army to protect them from the formidable hostility of France; as well as the wisdom of *universal arms-bearing*, on the antient plan of the *posse comitatus*, if they desire to render themselves invulnerable, and to secure the blessings of permanent peace. He is decidedly of opinion that, by restoring the military branch of the Constitution, such a host of citizens would be always trained to arms as would make successful invasion impossible. A plan is specified, on which the system of an armed inhabitancy may be easily and cheaply carried into effect, and its advantages are amply detailed. We are reminded that it combines at once the rights, duties, and liberties of Englishmen; that a nation which parts with its sword parts with its freedom; and that confidence in the extravagant invention of hired armies must ultimately be ruinous. '*Invincible strength* without *exertion*, and *perfect security* without expence,' are represented to be the features of his scheme; and to a country circumstanced as we are with respect to the Continent,

nent, and feeling the weight of enormous pecuniary burdens, these are, or ought to be, powerful recommendations. The author's known hostility to borough influence in parliament might, on the present occasion, have been kept out of sight, and not have diverted the attention of his readers from the great consideration with which our minds are now engrossed: but borough-mongers are not less the objects of his reprobation than standing armies; and, as election governs both his civil and military systems, he may deem it expedient to urge the subject of state reformation. Many hints are suggested respecting the conduct proper to be adopted in case of invasion. and Major C. pronounces 'the desolating a country before an advancing enemy to be an error in the science of war.' We cannot detail the plan of permanent defence: but its principle is certainly constitutional, and founded on the truest wisdom.

The author considers the volunteer system of defence as far inferior to that which the military branch of the Constitution requires, because it leaves to the option of citizens a service which is in fact their duty, and creates a distinction which ought not to be allowed. All persons capable of the work should, he thinks, be required to afford their actual assistance in erecting the grand national bulwark against foreign invasion, and domestic tyranny and disorder; since the public safety ought not to depend on optional patriotism. We are of opinion that there is much truth in this sentiment, which requires the serious consideration of our statesmen. Highly as we applaud the zeal of our volunteers, we cannot but recollect that ardor is liable to abate, that the inconvenience attending military duty will in many instances alienate the mind from the service, and that a thousand circumstances will arise to diminish an army composed of merely optional soldiers. Here universal arms-bearing is made a duty to the constitution; and the citizen, who participates of its privileges, is required to defend it against internal and external enemies. Mo-y.

Art. 14. *The Reply of a Near Observer to some of the Answerers of the Cursory Remarks.* 8vo. 3s. Hatchard.

Nunquamne reponam, vexatus toties,—*the Near Observer* may well exclaim. His *Cursory Remarks* having been assailed by a host of comments and strictures, he is fully intitled to a Reply; and he makes his re-appearance in the field of political controversy with his usual intrepidity, talents, and animation. Conceiving the pamphlet called the "*Plain Answer*" to be Mr. Pitt's case, and the writer to have received the *ex-minister's brief*, the *Near Observer* particularly combats this adversary, defending himself with great ability against the charge of calumny and misrepresentation. Excepting one inadvertence, which he owns, viz. that of suggesting that the King's illness preceded the resignations, he does not yield an inch of ground to his opponents, but maintains his positions against what he terms their audacity. Since the individuals, for whom this debate is carried on, remain silent, perfect satisfaction as to the subject of debate will not be expected from defences originating in private friendship or party zeal. On the present occasion, we meet assertion staring assertion in the face with the boldest effrontery, and gentlemen mutually accusing

The Near Observer said to be a Mr. Bentley.

accusing each other of palpable misrepresentation. Both sides cannot be in the right: but to which the victory of truth appertains we cannot, even now, positively decide; though in many respects we feel the forcible reasoning of this writer, and are inclined to the persuasion that, notwithstanding the mist thrown over the state of parties, his mind has penetrated it with an accurate and discriminating observation. Disclaiming all connection with the present ministry, or personal enmity against the last, the *Near Observer*, in this reply, reviews the conduct of his answerers, and often argues with clearness as well as pleasantry in refuting their statements. The *Plain Answerer* having remarked, in defence of the late ministers, respecting the disparity of forces sent on the Egyptian expedition, that "probably ministers were acquainted with circumstances totally unknown to the officers of the army, which in their judgment would sufficiently counteract any disparity of force between them and their enemies;" it is replied, 'I will not demand of him to know what these circumstances were, for the sake of his friends, who might be impeached for concealing them; but I should be glad to hear of this egregious logician how it is possible to have counteracted the disparity by leaving the inferior party uninformed of the circumstances in its favour.'

The author insists that the Catholic question was a mere pretext; that no promise was made to the Catholics by Mr. Pitt; that the king had been for some time distressed by the conduct of the late ministers; that the resignations had perplexed him in the extreme; that Mr. Addington and his friends assumed the helm of the public vessel when it had been cruelly abandoned; and that they owed their appointment solely to the king's will, not to any intrigue or ambition. He considers the *corpus delicti* of Mr. Addington's offence in the eye of Mr. Pitt, to be 'not his being a bad Minister, but daring to be a Minister at all.' He maintains that nothing could have been more hostile to Mr. Addington than Mr. Pitt's moving the order of the day on Mr. Patten's motion; which was an admission of the justice of it, and which, had it been carried, must have been equally effectual with the original motion in forcing ministers from his majesty's councils.—An examination of the merit of Mr. Pitt as a statesman forms a part of this pamphlet, and a masterly portrait is given of Mr. Windham: but, as the very narrow limits of our catalogue will not allow us to extract it, our readers must excuse us if we refer them to the work. The writer wishes that Mr. Pitt would unite with the present ministry, taking the superintendance of the finances: but he does not desire to see him prime minister, since, from not having understood the state of Europe and the nature of the French Revolution, the late war, to use an expression of Mr. Burke's, was *one error*.' 'If (says he) it be malice and animosity towards Mr. Pitt not to wish to see him in the chief place, I am guilty of it.'—The principles of Mr. Fox are stigmatized with the epithet of *semi-jacobinism*.

Though this writer amply displays his particular partialities and dislikes, he concludes with recommending, in the present crisis and danger of the country, an affectionate unanimity; and particularly that this unanimity should be evinced in the support of the present ministers. Certainly, to this volunteer-advocate, Mr. Addington is under considerable obligations.

Art. Moy.

Art. 15. *Honour or Infamy!* A Letter to the Army, Navy, and the People of England, on the dread Alternative, the eventful Choice, Invade or be Invaded. By Publicola. 8vo. 1s. sewed. Jordan and Maxwell.

In general, offensive war is preferable to that which is merely defensive: but it may be questioned whether the active hostility, which Publicola recommends, has the prospect of being attended with any advantages. The difficulty of placing and maintaining a British army of one hundred thousand chosen troops on the heaths of Hanover is much greater than he apprehends; and it is not likely that they would be assisted by the continental powers so effectually as to subdue France, and procure the return of peace, in the short space of a single campaign.

Publicola's remarks on the difficulty of invasion, however, are sensible; and he is well aware of the inconvenience which must result from the permanent duty of the volunteers: but, if their service should be required, the evil of inaction would far surpass that which would result from a temporary suspension of their usual employment; since, if the enemy appears, we must resist or perish as a state. Mo-y.

Art 16. *Letters from Thomas Paine to the Citizens of America, after an Absence of fifteen Years in Europe.* To which are subjoined, some Letters between him and the late General Washington, Mr. Samuel Adams, and the present President of the United States, Mr. Jefferson: also some original Poetry of Mr. Paine's, and a Fac Simile of his Hand-writing in 1803. 8vo. 2s. Rickman.

The name of Thomas Paine is so obnoxious in this country, that it may be considered rather as a repellant than as a recommendation; yet curiosity will sometimes be more than a match for prejudice. How far the present will be a case in point, we cannot pronounce: but it was some satisfaction to us to find that this pamphlet, though containing some objectionable passages, is not calculated to revive those controversies in religion and politics which have been so generally reprobated as peculiarly mischievous in their tendency. The first set of letters, dated from the city of Washington, relates to the present state of politics in America, including also some account of Mr. Paine during his residence in France. He exults in his many hair-breadth 'scapes, and, if all that he relates of himself be correct, he may well be thankful to Providence. A strong party seems to exist against him in America; and he artfully relates his past dangers, in order to insinuate to his adversaries that no new risks can appall him. We transcribe the narrative of his perils in France, and of the mode of his return to America:

'Thomas Paine, to the mortification of the party that opposes me, Providence has protected in all his dangers, patronized him in all his undertakings, encouraged him in all his ways, and rewarded him at last by bringing him in safety and in health to the promised land. This is more than it did by the Jews, the chosen people, that they tell us that it brought out of the land of Egypt and out of the house of bondage; for they all died in the wilderness, and Moses too.

'I was one of the nine members that composed the first committee of constitution. Six of them have been destroyed. Sieyes and myself

self have survived. He by bending with the times, and I by not bending. The other survivor joined Robespiere and signed with him the warrant for my arrestation. After the fall of Robespiere he was seized and imprisoned in his turn, and sentenced to transportation. He has since apologized to me for having signed the warrant, by saying, he felt himself in danger and was obliged to do it.

'Herault Sechelles, an acquaintance of Mr. Jefferson, and a good patriot, was my *suppliant* as member of the committee of constitution; that is, he was to supply my place, if I had not accepted or had resigned, being next in number of votes to me. He was imprisoned in the Luxembourg with me, was taken to the tribunal and the guillotine, and I, his principal, was left.

'There were but two foreigners in the convention. Anacharsis Cloots and myself. We were both put out of the convention by the same vote, arrested by the same order, and carried to prison together the same night. He was taken to the guillotine, and I was again left. Joel Barlow was with us when we went to prison.

'Joseph Lebon, one of the vilest characters that ever existed, and who made the streets of Arras run with blood, was my suppliant as member of the convention for the department of the *Pas de Calais*. When I was put out of the convention, he came and took my place. When I was liberated from prison, and voted again into the convention, he was sent to the same prison and took my place there, and he went to the guillotine instead of me. He supplied my place all the way through.

'One hundred and sixty-eight persons were taken out of the Luxembourg in one night, and a hundred and sixty of them guillotined the next day, of which I now know I was to have been one; and the manner I escaped that fate is curious, and has all the appearance of accident.

'The room in which I was lodged was on the ground floor, and one of a long range of rooms under a gallery, and the door of it opened outward and flat against the wall; so that when it was open the inside of the door appeared outward, and the contrary when it was shut. I had three comrades, fellow prisoners with me, Joseph Vanhuile of Bruges, since president of the municipality of that town, Michael Robins, and Bastini of Louvain.

'When persons by scores and by hundreds were to be taken out of prison for the guillotine, it was always done in the night, and those who performed that office had a private mark or signal by which they knew what rooms to go to, and what number to take. We, as I have said, were four, and the door of our room was marked unobserved by us, with that number in chalk: but it happened, if happening is a proper word, that the mark was put on when the door was open and flat against the wall, and thereby came on the inside when we shut it at night, and the destroying angel passed by it. A few days after this Robespiere fell, and the American ambassador arrived and reclaimed me, and invited me to his house.'—

'My anxiety to get back to America was great for several years. It is the country of my heart, and the place of my political and literary birth. It was the American revolution that made me an author,

and forced into action the mind that had been dormant, and had no wish for public life; nor has it now. By the accounts I received, she appeared to me to be going wrong, and that some meditated treason against her liberties lurked at the bottom of her government. I heard that my friends were oppressed, and I longed to take my standing among them; and if other "*times to try men's souls*" were to arrive, that I might bear my share. But my efforts to return were ineffectual.

'As soon as the American ambassador had made a good standing with the French government, (for the conduct of his predecessor had made his reception as minister difficult,) he wanted to send dispatches to his own government by a person to whom he could also confide a verbal communication, and he fixed his choice upon me. He then applied to the committee of public safety for a passport, but as I had been voted again into the convention, it was only the convention that could give the passport; and as an application to them for that purpose would have made my going publicly known, I was obliged to sustain the disappointment and the then ambassador to lose the opportunity.

'When that gentleman left France to return to America, I was to have come with him. It was fortunate I did not. The vessel he sailed in was visited by a British frigate that searched every part of it, and down to the hold for Thomas Paine. I then went, the same year, to embark at Havre. But several British frigates were cruising in sight of the port who knew I was there, and I had to return again to Paris. Seeing myself thus cut off from every opportunity of returning that was in my power to command, I wrote to Mr. Jefferson, that if the fate of the election should put him in the chair of the presidency, and he should have occasion to send a frigate to France, he would give me the opportunity of returning by it, which he did. But I declined coming by the Maryland, the vessel that was offered me, and waited for the frigate that was to bring the new minister, Mr. Chancellor Livingston, to France; but that frigate was ordered round to the Mediterranean; and as at that time, the war was over, and the British cruisers called in, I could come any way. I then agreed to come with commodore Barney in a vessel he had engaged. I was again fortunate I did not, for the vessel sunk at sea, and the people were preserved in a boat.

'Had half the number of evils befallen me, that the number of dangers amount to, through which I have been preserved, there are those who would ascribe it to the wrath of Heaven; why then do they not ascribe my preservation to the protecting favor of Heaven? Even in my worldly concerns I have been blessed. The little property I left in America, and which I cared nothing about, not even to receive the rent of it, has been increasing in the value of its capital more than eight hundred dollars every year for the fourteen years and more that I have been absent from it. I am now, in my circumstances independent, and my œconomy makes me rich. As to my health it is perfectly good, and I leave the world to judge of the stature of my mind. I am in every instance, a living contradiction to the mortified federalists.'

He farther informs us, in the introductory letter to Mr. Rickman, 'that his property has been taken care of by his friends, and that he is worth 6000l. sterling, which will produce him in the American funds 400l. sterling per annum.' His letters are pointed at a party in America, who call themselves Federalists; he is very coarse in his strictures on the late president Mr. John Adams; and not very respectful to the memory of the venerable Washington, who is represented to have been of 'such an icy and death-like constitution, that he neither loved his friends nor hated his enemies.'

The verses subjoined to these letters are on the subjects of War and Love. Some of these specimens will not disgrace Mr. Paine as a poet. We quote the *Lines sent to Sir Robert Smith* 'the morning after his asking Mr. Paine the question

'*What is Love?*

'Tis that delightful transport we can feel,
Which painters cannot paint, or words reveal,
Nor any art we know of,—can conceal.

'Can'st thou describe the sun beams to the blind,
Or make him feel a shadow with his mind;
So neither can we by description show,
This first of all felicities below.

'When happy love pours magic o'er the soul,
And all our thoughts in sweet delirium roll;
When contemplation spreads its rainbow wings,
And every flutter some new rapture brings;

'How sweetly then our moments glide away,
And dreams repeat the raptures of the day;
We live in extacy to all things kind,
For love can teach a moral to the mind.

'But are there not some other marks that prove,
What is this wonder of the soul call'd love?

'O yes, there are, but of a different kind,
The dreadful horrors of a dismal mind.
Some jealous fury, throws her poison'd dart
And rends in pieces, the distracted heart

'When love's a tyrant, and the soul a slave,
No hopes remain to thought, but in the grave;
In that dark den, it sees an end to grief,
And what was once its dread, becomes relief.

'What are the iron chains that hands have wrought,
The hardest chains to break, are those of thought;
Think well of this, ye lovers, and be kind,
Nor play with torture,—or a tortured mind.'

The *fac-simile* of Mr. Paine's hand-writing consists of nothing more than his signature at the bottom of the letter to his friend and editor, Mr. Thomas Clio Rickman. This was hardly worth exhibition.

An important error occurs in the date of the letter p. 47. viz. 1802, for 1782.

Moy.

Art.

POETRY *and the* DRAMA.

Art. 17. *A Hint to Britain's Arch Enemy Buonaparte,* an Effusion appropriate to existing Circumstances. By T. Strange, Master of the Academy at Watlington, Oxon. 8vo. 6d. Law.

The genius of Britain is here represented as standing on Dover Cliff, marking the unnumbered hosts of the enemy on the opposite shore, and giving way to his indignation at the view. By the following extract, a judgment may be formed of the nature of the Hint, and of the merit of the poetry in which it is conveyed:

'Exult not in thy numbers, Corsican!
Nor on thy scowling visage wear a threat
Portentous of disasters to a land
Where freemen arm their birthright to defend;
They scorn thy chafing brow, for well they know,
Fear often lurks beneath a boastful front.
Hop'st thou, the seeds of revolution sown
By agency infernal, over-run
With growth luxuriant a degenerate isle,
Ripe for revolt, and ready to desert
Their monarch's standard, to subvert his throne,
Withdraw their fealty, and for thee declare?—
To blast thy hopes, thy projects to defeat,
Know, waiting thy approach, in firm array
Stand Albion's sons, protectors of its weal,
With hearts cemented by one common cause,—
Their laws, religion, constitution, king;
A king, whose worth their willing homage wins;
A constitution, freedom's guarantee;
Laws, by themselves, and not by tyrants fram'd;
A pure religion, which in trial's hour,
With cheering influence animates their breasts.'

The advice to us is that we should be on our guard against the perfidiousness of the foe, and *disarm with caution.* Mo-y.

Art. 18. *Peter Nicked;* or the Devil's Darling. A Mock-Heroic Poem in three Cantos. Canto I. By Castigator. 4to. 2s. 6d. Hurst.

Personal satire is allowed, in most instances, to be reprehensible: but Peter Pindar, in spite of all general clauses of this kind, must be pronounced fair game; because he who has indulged himself in the unbounded licence of laughing at and ridiculing others cannot object to being himself the subject of a satirical effusion. He, however, who undertakes to laugh at P. P., should be endowed with a portion of his talents; or the laugh may be turned against himself, and the purpose of the satirist be defeated. We apprehend that this hudibrastic mock heroic will not operate as a punishment on P. P., who will rather be diverted than hurt by it; since, though it is not without humour, it is on the whole heavy, and there is no poignancy in a satire which turns on the stale conceit of a man selling himself to the devil.

This first Canto consists of 886 lines, the subject of which is explained in the following Argument:

'Exposition—Invocation—Devonshire—Peter keeps there an apothecary's shop—Drinks tea, deals out scandal, sells physic, and writes poetry—Nothing will do—Rails at the demons of darkness——Invokes ATROPOS—Is still neglected—Prayer to—SOMNUS—Reads one of his own Sonnets, and is lulled to sleep—Dreams—Goes to Hell—Has an audience of the Fates—Receives a magic pen—Directed to a person at Truro in Cornwall, by name NICK NYM—Visits the damned—Is introduced to the court of Death—Wakes—Apostrophizes—Succession of reveries, slumbers, and rhapsodies—Finds NICK NYM—His history—PETER tampered with—Grows coy—NICK announces himself as the DEVIL—PETER is abashed—NICK uses a strong argument—PETER sells himself—NICK becomes his slave—PETER is conveyed to Paternoster-row, and determines, by way of commencing his career, to dash at the Reviewers.'

As a sample of the nature of the poetry, we give the account of the *amiable* and *polished* state of society in Devonshire, in which Peter is first introduced to the reader:

'In Devonshire, where people creep
To deal out scandal and live cheap;
Where country curates, like French abbe's,
Suck well the tea and brains of tabbies,
And of the neighbourhood hear the news,
Newly engendered in church pews;
Who's hanged, or married, broke, or dead,
Who's run away or brought to bed;
Whose wife had fits, whose horse the glanders,
And a whole cataract of slanders,
On friends and foes and strangers vent,
But chief to wound the innocent;
In such a place, the best that could be,
To nurture wit, or wit that would be;
Which chandlers, nurses, tabs, and barbers,
And prating self-dubbed doctors, harbours—
One PETER, a pragmatic fop,
Kept an apothecary's shop.'

Hudibrastics or doggerel sallow of some liberties both of rhyme and rhythm: but at times this poet so limps and hobbles, that our pity is excited where a smile of approbation was designed to be called forth. Moy.

Art. 19. *Poems, on Moral and Religious Subjects.* By A. Flowerdew. Crown 8vo. 3s. 6d. Boards. Symonds.

When ladies appear in the court of criticism, they must submit to forego the privileges of their sex, since politeness is often incompatible with the exercise of our judgment. In the case of Mrs. Flowerdew, we feel some embarrassment. She appears to have experienced much affliction, to possess a mind imbued with good and pious sentiments, and to publish not so much from vanity as from motives of prudence. A large subscription announces the activity of friendship in her behalf; and this volume, as evincing the excellence of her moral

ral and religious principles, may recommend her to parents in the department of education, in which we observe she is engaged: but we add with reluctance that it cannot secure to her any brilliant fame as a poet. Mrs. F. owns in her preface a consciousness that her compositions have little claim to public notice: considered as poems, she is right; and it is to be lamented that some critical friend had not assisted her in preparing them for the public ordeal. Her blank verse is tame and prosaic; and her stanzas, to say nothing of the first and third lines never rhyming, form a kind of pious ballads with a monotonous conclusion. We could name other imperfections, but let a few extracts speak for themselves:

'Nor gloss your follies o'er, and virtues *deem*.'

'A joy is then your own no vain applause
Can give, nor aught on earth can take away!'

'——— no time had they
Their Maker's Temple to attend; call'd by
His name, whose followers they profess'd to be.'

'When all terrestrial scenes shall fade away
And boundless joy your happy portion be.'

'And zealous be to prove we Christians are.'

The following is not an unfair specimen of the stanzas:

'Each sacred joy we prize on earth
Shall *there* all perfect be!
And *Peace serene*, with *Love* shall reign
Through all ETERNITY.'

Mrs. F. in her poems, like Divines in their sermons, generally terminates with a view of heaven. In another place, we have a similar stanza:

'Transplanted to a fairer clime
It there thall richer be;
And ev'ry beauty still improves
Through all ETERNITY.'

Mo-y.

Art. 20. *The Sea-Side Hero*, a Drama, in Three Acts. By John Carr, Esq., Author of the Stranger in France *. 8vo. 2s. 6d. Johnson.

The scene of this drama is the sea-side on the Sussex coast, and the incidents are founded on the supposed attack of the long threatening enemy. The patriotism of the design, and the sentiments, are intitled to commendation; some of the characters are spiritedly sketched; and the dialogue is occasionally well supported: but, altogether, we cannot ascribe the highest dramatic merit to the production.

G. 2.

Art. 21. *The Soldier's Daughter*; a Comedy, in Five Acts, now performing with unbounded Applause at the Theatre-Royal,

* See Rev. for August last.

Drury-Lane. By A. Cherry, of that Theatre. 8vo. 2s. 6d. R. Phillips.

The public have stamped a degree of approbation on this piece, which it was likely to excite by the vivacity of its dialogue and the interest of its action: but we perceive in it no great novelty of plot nor originality of character. The sentiments merit commendation. G. 2.

Art. 22. *The Lyre, or Vocal Museum*; a Chaste Collection of approved Modern Songs; to which are addded *Toasts and Sentiments.* 12mo. 2 Vols. 5s. bound. Badcock.

Most of the productions here selected are, as the title expresses, modern, but we have met with some old acquaintances; and the epithet *chaste*, also assumed by the editor, may on the whole be allowed. With regard to the poetical merit of the compositions, it is nearly as various as their subjects: we may speak of them after the manner of the gallant Welsh Captain Fluellen,—there are enough to applaud, enough to pass muster, and enough to be rejected. Do

NOVELS.

Art. 23. *Theodosius de Zulvin, the Monk of Madrid;* A Spanish Tale. By George Moore. 4 Vols. 12mo. 15s. Boards. Robinsons.

The talents of this author are very conspicuous in the conduct of the tale now before us; in which the variety of incidents, that excite emotions of pleasure and fear, of pity, terror, and wonder, together with the several heterogeneous characters ably pourtrayed, conspire in a high degree to interest the reader, and to rivet his attention.—The principal object of the writer is to elucidate the evil consequences resulting from a private and retired education, in the contrast which he draws between two nephews adopted by two uncles, and educated, the one at a public school, the other under a private tutor.

The privately educated Orlando falls an easy prey to vice, as soon as he is introduced into life; and, under the fatal auspices of the most consummate villain, (the Monk of Madrid) he is led step by step to the last degree of infamy. That such fatal results may generally or often be feared from private education is, however, more than we should grant, were we to stop to argue this position. The termination of the "eventful history" of Orlando and the Monk does not strike us as well contrived; because they should not have been made to perish so suddenly and privately, and so much screened from public justice: nor do we approve the plan of the fourth volume, in which, after the drama is ended in a great measure by the death of two principal characters, the history of the Marquis Olvernardo is subjoined, and the marvellous parts of the tale *endeavoured* to be explained. Although these mysteries are unfolded with as much ingenuity and dexterity as can be expected, the monk was certainly made to appear before Orlando at different times in a manner too remote from any human probability. If this offence against reason had been avoided, as it easily might, the tale would have been much more worthy of praise: but we must add that, in two or three instances, we remark

mark a violation of rules far more serious and important, the rules of *decency* and *chastity*. Much as we approve the talents and happy invention of this author, yet we cannot recommend "the Spanish Tale," until he has expunged certain descriptions, which surely, if he be a friend to the virtues and morals of his readers, he will repent having represented *coram scenâ*.

We shall only add that the scene lies in Spain, though the manners represented are those of England. Man.ᵍ

Art. 24. *Astonishment!!!* A Romance of a Century ago. By Francis Lathom. 2 Vols. 12mo. 9s. Boards. Longman and Rees.

We must confess that this production deserves its title, since the want of probability in various parts excites our astonishment at the author: but it calls forth another sentiment when we contemplate the immorality of his pages, which is conveyed in a two-fold manner, by description and by sentiment. Dº

Art. 25. *Delphine:* By Madame de Stael Holstein. Translated from the French. 12mo. 3 Vols. 15s. Boards. Robinsons.

An apology is offered to the public, in an advertisement prefixed to this novel, for the inaccuracies of the translation. It is certainly incorrect, and in some instances new-coined words are introduced: but it is more important to remark that the tale itself is often tedious and uninteresting, and that the morality is of that dangerous hue, which threatens to substitute the generous or tender impulse of the moment for obedience to established rules of duty. Dº

Art. 26. *Adolphe and Blanche*, or Travellers in Switzerland. By E. F. Lantier. Translated from the French. 6 Vols. 12mo. 18s. Boards. Badcock. 1803.

We have already delivered our judgment on the original of this work *, but that judgment certainly was greatly misconceived by the translator. In admitting that the various extraneous matters which were introduced into it might advance the information of the reader, and increase the interest of the tale, it was most remote from our intention to represent the practice as worthy of imitation. We may bestow partial praise on an instructive work, but we do not exhibit it as a model, unless the principles of taste have been adopted, and the rules of composition strictly followed.

If neither extreme nicety, nor peculiar felicity, distinguishes the present translation,—and indeed it cannot be vindicated from the charge of numerous minor inaccuracies,—it no where deviates materially from the sense of the original. Jo.

Art. 27. *Augustus and Mary*; or, the Maid of Buttermere. A Domestic Tale. By William Mudford. Crown 8vo. 3s. 6d. Boards. Jones. 1803.

The title of this volume will immediately excite the idea that the tale is founded on a late notorious incident, respecting an unfortunate *Maid of Buttermere*, and a practised Impostor: but the author avows that 'nothing except the bare event, the point, round which all the

* See App. to Rev. vol. xli. N. S.

other

ether circumstances revolve, has any connexion whatever with that unfortunate female, the peculiar nature of whose fate has excited the commiseration of *all Europe*.

'It was merely my intention, and I hope I have attained it, to chuse a popular subject, which might arrest attention, for the purpose of inculcating MORALITY and VIRTUE, under the guise of a simple story, possessing nothing which could give it a claim to rank among the reprehensible productions which daily issue from the Press.'

To this praise, Mr. Mudford appears to be intitled; and we should have been glad if we had been justified in adding greater commendation of his skill in fiction and composition, than the unaspiring merit of this tale will permit.

G. 2.

MISCELLANEOUS.

Art. 28. *Essays on Subjects of Miscellaneous Literature.* By William Henry Turner, A.B. T.C.D. M.D. one of the Physicians to the House of Industry, Dublin. 12mo. pp. 166. 3s. 6d. Boards. Debrett. 1803.

If the rigid critic should assert that this author is sometimes deficient in respect to the rules of grammar, that occasionally he disdains the idiom of this side of the water, and that neither his knowlege is profound nor his acumen uncommon, it must be admitted that he possesses an inquisitive and independent turn of mind, with an original cast of thought, and that he is capable of conveying his sentiments with considerable force.

Dr. T.'s sketch of a celebrated clerical orator bespeaks an artist of some promise. In his essay on the Eloquence of the Pulpit, he observes:

'Whilst speaking of those talents which are necessary to form a perfect preacher, I cannot avoid the temptation of dignifying these pages with the name of a man, who may serve as a living example of them all. Every Irishman will perceive I mean Dean Kirwan. To give an analytical eulogium on certainly the most perfect orator this country, perhaps any country, ever produced, is not within the limits of an essay. When I just now recommended an energetic manner, I had in my recollection the electric effects of his oratory, propagated, with the rapidity of lightning, through audiences crowded beyond example. These effects were produced, partly, by a dignified and impressive action, which nothing but the consciousness of great abilities, stimulated by fervent zeal, and chastened by a sound judgment, could produce: by a voice, whose modulations varied from the distant thunder, to the softness of the summer breeze: by a diction, always elegant, always appropriate, always energetic: by a certain daring and happy license of expression, which snatched from some art or science, from some subject apparently unconnected with his topic, a phrase, a word, which carried the sentiment, with the energy of feeling and conviction, to the understanding and the heart! But I check myself in the presumptuous attempt to appreciate his merits—his own talents are necessary for the task! the multitudes, chiefly of the softer sex, unsupported by parents or by fortune, rescued by his exertions,

exertions, even at the hazard of life, from want, from infamy, from vice, will constitute his best encomium!'

The author's remarks on the Union, in his essay on the present State of Ireland, are worthy of an enlarged and candid mind. He speaks of that event as one who contemplates it from an eminence, inaccessible to the influence of local prejudices and national partialities; states with great clearness the cogent reasons which rendered its adoption necessary; and fairly enumerates the various benefits which it may be expected to produce.

The misconduct of deluded insurgents has seldom been placed in a stronger light than in the passage which we subjoin:

'If we take a view of the late rebellion in this country, one of the most extraordinary facts connected with it, was the relative situation of many of its leaders, previous to their exchanging the comforts of affluent security, for a dangerous ephemeral pre-eminence. That Catiline, crushed by debts, and stigmatized with infamy, should seek to overturn a state which could be to him but a theatre of suffering, is not wonderful. But that men, whose patrician rank, ample fortunes, or prosperous mercantile engagements, one would suppose the best foundations for content, should voluntarily throw such solid advantages into the vortex of a popular insurrection—Should abandon comforts, familiar by custom, and necessary by use, to assume the squalid garb and precarious fare of an apostle of sedition, at the probable consequence of speedy destruction, appears an instance of no common fatuity! 'Tis true, superstitious rancour may have, not a little, tended to encrease the flame; but I rather apprehend this to have been the case with the lower partisans of the cause, than with those who gave origin to the embryo, and nourishment to its maturity. In France, if noblemen, equally detested and despised by that class which they disgraced, in revenge became the demagogues of a factious populace; or if others, more respectable, of the order, through whim, through pique, through ebriety, wantonly threw away their hereditary honours, it is less a subject of wonder than of reprobation.'

The other essays in this volume relate to *the Effects of Luxury*, *the present State of Medical Education*, *Novel-writing*, *Empiricism*, and *the Stage*. Jo.

Art. 29. *Tables for the Purchasing and Renewing of Leases*, for Terms of Years certain and for Lives, with Rules for determining the Value of the Reversion of Estates after any such Leases; and for the Solution of other useful Problems; adapted to general Use. To which is added an Appendix, containing, besides the Demonstrations, some Remarks on the Method adopted by Dr. Price and Mr. Morgan for finding the Value of Annuities payable Half-yearly, quarterly, &c. By Francis Baily, of the Stock Exchange. 8vo. pp. 126. 5s. Boards. Richardsons.

The introduction to this small treatise relates to the nature and use of decimal fractions: but speaking without reference to the skill with which it is drawn up, this introduction ought in propriety to have been omitted, because those persons, who are able to understand the algebraical demonstrations given in the Appendix, in all probability possess a competent knowlege of decimal fractions.

The

The nature of leases, and the principles on which their value is computed, are perspicuously detailed; to this statement succeeds the explanation of the tables, with examples by way of illustration, and for the purpose of increasing the ability of the computist.

In the Appendix, are contained demonstrations of the formulas from which the tables are constructed; and here Mr. Baily, as it is stated in the title-page, adopts De Moivre's method of computing the Values of Annuities paid half-yearly, quarterly, &c. According to that author, if r be the rate of interest of 1l. for a year $(1+r)^{\frac{1}{2}}-1$ is the interest for half a year. Hence the present value of a sum (s) to be received at the end of half a year is $\frac{s}{(1+r)^{\frac{1}{2}}}$, and the value of an annuity (A) paid half-yearly is

$$\frac{A}{2}\left(\frac{1}{(1+r)^{\frac{1}{2}}}+\frac{1}{1+r}+\frac{1}{(1+r)^{\frac{3}{2}}}+\text{ &c.}\right)$$

According to Dr. Price and Mr. Morgan, (see Observations on Reversionary Payments, page 384—396.) the present value of s to be received at the end of half a year is $\frac{s}{1+\frac{r}{2}}$, and at the end of a year $\frac{s}{(1+\frac{r}{2})^2}$ &c. Consequently, the value of an annuity, on this method, is

$$\frac{A}{2}\left(\frac{1}{1+\frac{r}{2}}+\frac{1}{(1+\frac{r}{2})^2}+\frac{1}{(1+\frac{r}{2})^3}+\text{ &c.}\right),$$

and therefore the computed arithmetical results must differ.

Now it certainly does not follow that, if an interest (r) can be made in one year of 1l. principal, an interest $\frac{r}{2}$ can be made of the same principal in half a year: for then with equal reason the interest of 1l. for $\frac{1}{10}$th, $\frac{1}{100}$th, &c. of a year ought to be $\frac{r}{10}$, $\frac{r}{100}$ &c. There is nothing absurd, indeed, in the *mere hypothesis*: but the fact is that, since money cannot be improved at that rate, tables formed accordingly will not be adapted to practical purposes.

There is no difficulty in computing the values of annuities, if we know *actually* at what rate money in intervals less than a year can be improved. Suppose 1l. in one year can be improved to $1+r$, in half a year to $1+\varrho$: then the value of an annuity (A) to continue n years, paid half-yearly is,

$$\frac{A}{2}\left(\frac{1}{1+\varrho}+\frac{1}{1+r}+\frac{1}{1+r.1+\varrho}+\frac{1}{(1+r)^2}-\frac{1}{1+r^{n-1}(1+\varrho)}+\frac{1}{1+r^n}\right)$$

or,
$$\left\{\begin{array}{l}\frac{A}{2.1+\varrho}\left(1+\frac{1}{1+r}+\frac{1}{(1+r)^2}+\text{---}\frac{1}{(1+r)^{n-1}}\right)\\ \frac{+A}{2.1:r}\left(1+\frac{1}{1+r}+\frac{1}{(1+r)^2}+\text{ &c.}\text{---}\frac{1}{(1+r)^{n-1}}\right)\end{array}\right\}$$

or

$$\text{or } \left(\frac{A}{2r} + \frac{A.(1+r)}{2r\,(1+\varrho)}\right) \cdot \left(1 - \frac{1}{(1+r)^n}\right)$$

If, according to De Moivre, $1+\varrho = (1+r)^{\frac{1}{2}}$, then the value $=$ $\frac{A}{2r} + \frac{A.(1+r)^{\frac{1}{2}}}{2r}\left(1 - \frac{1}{(1+r)^n}\right)$ or $\frac{A}{2.(1+r)^{\frac{1}{2}}-1}\left(1 - \frac{1}{(1+r)^n}\right)$ which is the formula given by De Moivre.—It must be here observed that there are no certain and incontrovertible arguments, by which it can be shewn that $1+\varrho$ *must be* expounded by $(1+r)$. Much confusion does not, however, arrive in practice from these different methods of computing the values of annuities, as Mr. B. himself acknowleges:

'I have been particular in making these observations, as I have no where seen the facts, above alluded to, set in their proper point of view: on the contrary, Dr. Price and Mr. Morgan, who have done much on this subject, have been particular in their animadversions on the method adopted by M. De Moivre and Mr. Smart, and have represented it as *improper* and *fallacious*; whereas it is *equally correct with their own;* and will, indeed, apply *more generally:* for, according to Dr Price's principles. if any annuity is payable by *half-yearly*, *quaterly*, *monthly*, or *weekly*, instalments, we are to suppose that the money given for the same can be improved at a rate of interest receivable at the *same* periods; which is by no means a necessary consequence, and which, in fact can seldom or never be done. And, agreeably to this mode of reasoning, if the intervals of payment be any portion of time *greater* than a year, we ought to suppose that the money is put out at a rate of interest receivable in the same manner; whereas it can generally be improved at a much better rate. It is easy to see the errors and absurdities into which this method of proceeding would undoubtedly lead us. But, by M. De Moivre's rule, if we make *r* equal to the true ANNUAL rate of interest at which money can be improved, we may, in ALL cases, ascertain the *correct* values which ought to be given for any annuity payable *half-yearly*, *quarterly*, &c. However, as there are no Tables calculated for such rates of interest as may consequently arise in these cases, we shall find Dr Price's method the most fit for *common use*, particularly where *half-yearly* or *quarterly* annuities are concerned, as money may frequently be laid out so that the interest thereof may be receivable at the *same* periods; for which reason it has, *under these limitations*, been adopted in the preceding part of this work. But as this may not always happen, the true value under *other* circumstances can only be obtained from the theorems adapted to each case respectively.'

Mr. Baily certainly understands his subject: but he has not, we think, distinguished in some instances with sufficient nicety between *actual fact* and the *mere consequence* of certain hypotheses admitted into calculation.

R.W.

Art. 30. *An Apology for the Conduct of the Gordons;* containing the whole of their Correspondence, Conversation, &c. with Mrs. Lee. With an accurate Account of their Examination at Bow-Street, and their Trial at Oxford. By Ioudoun Harcourt Gordon, Esq. 8vo. 3s. 6d. Ginger.

The event to which this pamphlet relates has excited more temporary notice by the peculiarity of the circumstances attending it, than would have been caused merely by the transaction itself: in which nothing *unnatural* and (we are sorry to say) nothing *uncommon* can be discerned. Mr. Gordon will undoubtedly justify his disclosure from the charge of being *ungallant*, by the steps taken by the Lady and her friends: but he says that he should not have made this appeal to the public, had his own and his Brother's conduct been fully manifested by their being put on their defence at their trial. He seems also to offer a plea for himself in his motto,—*Non Jovi datur sapere et amare:* but we would not advise him to continue an imitation of the conduct of Jupiter in affairs of *love*, improperly so called.

We must decline any decisive opinion on "the merits of this case," as the lawyers express themselves; though we must admit that Mr. G. has made a plausible defence: but we cannot avoid remarking that, however strongly he might feel the necessity for *writing* this vindication, the complexion of the narrative and of a number of incidents which he particularizes is such, that we cannot recommend it to be *read*, especially by our female and our young friends. G. 2.

MILITARY.

Art. 31. *A Treatise on the Duties of Light Troops:* translated from the German of Colonel Von Ehwald, of the Danish Sleswick Yager Corps, &c. 8vo. pp. 266. 6s. Boards. Egerton. 1803.

The services of light troops have been found very essential to the success of martial operations; and the general use of such forces, in the present day, renders the adoption of them, and a full acquaintance with their duties, absolutely necessary to each contending power. We have no doubt, therefore, that this publication will be acceptable and profitable to all young officers of light infantry: since it contains very full directions, and is pleasingly as well as aptly illustrated by military anecdotes, adapted to the cases in point. The duty of an officer of light cavalry is also discussed, in one of the chapters.

Col. Von Ehwald is stated in the preface to have served with distinction in the Hessian corps in British pay, during the American war, and his work is said to be highly esteemed in Germany. It is translated by Lieut. Maimburg, late of the 8th regiment of infantry: by whom it is dedicated with permission to the Duke of York. G. 2.

Art. 32. *Instructions for the Use of Yeomanry and Volunteer Corps of Cavalry.* By Colonel Herries, of the Light Horse Volunteers of London and Westminster. Part I. 8vo. pp. 256. 5s. Boards. Egerton. 1803.

The reputation of the Light Horse Volunteers of London and Westminster will more than guarantee the ability of Col. Herries, who has so long commanded them, to compile such a book of instructions as is here offered to the public. He informs us that his treatise is in all material respects conformable to the King's *Regulations for the Cavalry*, but comprehends only what is most essential to Volunteer Cavalry, for whose use alone it is designed. The first part only is yet before us, and relates chiefly to preparatory instructions both for the horse

horse and its rider, and to the performance of drill duties. The appearance of the second, and its subjects, are not specified. G. 2.

Art. 33. *The Art of War epitomized;* or a Compendious System of Field Tactics, according to the Practice of the most celebrated Generals and Engineers. Illustrated by Engravings. 12mo. pp. 117. 2s. 6d. sewed. Stuart.

We know not to whom this publication owes its origin: but, as far as it goes, it forms a convenient manual. It treats first of the operations of defensive war; then of offensive operations; and lastly of the *petite guerre*, or duties of the partisan. The engravings represent a square and a circular redoubt, and an entrenched camp, on one sheet. D.o

Art. 34. *The Nineteen Manœuvres explained*, with the Words of Command, Duties, and relative Positions of Officers and Serjeants; also the Manœuvres of a Column formed on the two Center Companies: together with General Observations on the Principles and Rules on which the Manœuvres are founded. By Two Officers of the Bloomsbury and Inns of Court Association. Oblong 4to. pp. 150. 5s. boards. Egerton. 1804.

This work is designed principally for volunteer officers, to whom it will afford very necessary information in a convenient form: but it is wholly adapted to the operations of battalion troops, purposely avoiding the duties of grenadiers and light infantry, and confining itself (as the title implies) to the regular movements ordered by General Dundas, and now uniformly adopted by the army. The words of command, movements, and changes of position of officers, &c. are exhibited on each page, of a size and shape well calculated for this purpose. The *General Observations* are chiefly explanatory, and will be found very useful. D.o

Art. 35. *The Tactic of the British Army reduced to Detail:* with Reflections on the Science and Principles of War: uniting, in one View, the Evolutions of the Battalion, Brigade, and Line; and pointing out their Combinations with each other, and Uses on Actual Service. Illustrated with fifty-nine Copperplates. By James Cuninghame, Major of Infantry in the Service of the East India Company. Oblong 4to. pp. 103. 18s. boards. Egerton.

Major C. informs us that his military knowlege has been acquired by long service in India, and that he compiled this work while acting as brigade-major to the three regiments of East India volunteers (in London), for whose use it was originally undertaken. It includes all the customary manœuvres, and affords very judicious general explanations and remarks. D.o

Art. 36. *Xenophon's Rules for the Choice, Management, and Training of Horses;* intended principally for Officers of the Cavalry. 4to. 6s. boards. Egerton.

It will readily be supposed that a difference must prevail, in the management of horses both in the stable and in the field, between the practices of Xenophon's time and those of the present age: yet we agree with the translator of this tract, that it contains a number of observations which may still be usefully consulted. D.o

Art.

Art. 37. *Letters written by Henry Haldane, Esq.* Captain of Royal Invalid Engineers, and a Brevet Lieutenant Colonel in his Majesty's Army, to the Right Honourable the Earl of Chatham, K. G. Lieutenant General in his Majesty's Army, and Master General of his Majesty's Ordnance, &c. &c. &c. 8vo. 2s. Debrett.

These letters relate to the brevet-promotion of officers of the engineers, when placed on the invalid establishment, and were caused by a deviation from the usual rule, as the author conceives, in his own case. He has therefore published the correspondence which took place on the occasion, to shew that he did not 'tacitly acquiesce' in the innovation, but 'employed every argument that occurred to his mind, in support of the continuance of the brevet-promotion.' Colonel H. appears to have sufficiently executed this unpleasant duty, and with a temperance which does him credit. On the point in question, it is not for us to give an opinion.

G. 2.

CORRESPONDENCE.

We receive in good part the remarks of *Amicus*, but we could give more satisfactory answers to them than would be consistent with this notice of his letter, or with our much engrossed time. As to his *loose* hint, we will endeavour to profit by it.

A letter from Mr. Bristed, author of the *Pedestrian Tour in Scotland* reviewed in this Number, authorizes us to name him as also the writer of the *Adviser*, mentioned in our last number, instead of Dr. Cowan; whom Mr. B. states to have contributed only a few of the Essays, marked A. C. and not the *whole* of them. Mr. B. speaks with the most commendable regret of those obnoxious parts of the *Adviser* which excited our disapprobation; promises never again to commit any such literary sins; and assures us that he is about to publish a new edition of that work, which will be "thoroughly cleansed and chastened."

If we must give *Mentor* our sincere opinion of his second letter, (as he requests) we shall freely say that it does not afford a sufficient excuse for the postage of it.

A letter from an old acquaintance at *Isleworth* has been received, and the object of it shall not be overlooked.

We hope not to trespass much longer on the patience of Mr. Pye.

*** The APPENDIX to this Volume of the Monthly Review, containing the FOREIGN LITERATURE, *Index*, &c. will be published with the next Number.

☞ In the last Number, p 278. l. 7. from the bottom, for 'sacrifices,' r. *sacrificers*.

Errors, pp. 366, 432, 446.

APPENDIX

TO THE

FORTY-THIRD VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. M. MALLET's *History of the Swiss.*

[*Article concluded from the last Appendix.*]

THE history of Swisserland certainly favours the notion which ascribes to states the periods of youth, maturity, and decay. We have already witnessed the vigour of its early years, and the strength of its commencing manhood; and in the part of this work which remains to be considered, we are to observe its progress from the days of its utmost force, through the long season of its gradual declension, to the last stages of decrepitude, and to dissolution itself.

Our former article broke off at a point of time in which Swisserland appears to great advantage: since pure patriotism, exalted virtue, and a spirit of religion, formed the strong ties which united its children. Superior valour and physical strength, a more perfect military discipline, and a highly effective mode of warfare, had enabled the Swiss to secure their independence, to defend their liberty, and to render them not only objects of respect but even of dread to their neighbours. Possessed of these internal energies, nothing from without could give them uneasiness or alarm. The haughty House of Austria, whose yoke they had thrown aside, was no longer a match for them; we shall soon view the most powerful sovereign of his age bereft of glory, of dominion, and of life, in an unavailing struggle with them; a confederating spirit, favourable to their views, prevailed in the empire; the French monarchy was not at this epoch formidable; and Italy, the keys

of which they held in their hands, must have fallen an easy prey to them. Thus happily constituted, and advantageously situated, it may be asked how came they to remain stationary at such a rank of mediocrity? This is a speculation which, if we mistake not, might well have exercised the pen of *Montesquieu*, but which we shall not attempt. We shall merely hazard the observation that, under rulers who contemplated larger views, the Helvetic confederacy, as early as the 14th century, might have become formidable to the continent of Europe, and have exposed its states to a danger hardly less imminent than that which at present threatens them, of being ingulphed in a mighty republic: but, happily for the peace of nations, extensive conquests did not enter into the plans of the Swiss leaders; they were strangers to dreams of boundless ambition, and their policy was of the defensive kind. When the fortune of arms had placed within their power a considerable portion of the vast inheritance of the splendid House of Burgundy, so far were they from endeavouring to enlarge their territory, that they declined the offer of the people of Franche Comté to become their subjects. In this contest, they earned the fairest triumphs, which they shewed themselves utterly incapable of improving; and the consequences of their brilliant success proved highly injurious to them. Their victories over Charles the Bold were their last public feats; and this was the summit of their glory, and the period of their highest consideration.

From this time forwards, the Swiss were hardly recognized in the affairs of Europe. They took a part, it is true, in the wars of Italy, but it was a part which reflected no credit on them, viz. that of mercenaries; and which militated as much against sound policy, as it outraged the laws of humanity. Louis XI., by his bribes and intrigues, extinguished in this state that spirit which had effected miracles; and he may be said to have prepared its downfall from afar, to have administered to it the deleterious potion which first impaired its health, and to have laid the foundation of those diseases which hastened its dissolution. It received also a severe shock from the religious dissensions which became permanent in it, and which prodigiously reduced its weight in the scale of nations. Its timid maxims of policy, and its pusillanimous acquiescence on various important occasions, betray a consciousness of its own weakness; which was more completely manifested by the surrenders which it made to Duke Philibert Emanuel; by the seizure of Constance, a city within its natural limits and in alliance with it, by the Emperor Charles V.; by the apprehensions to which it was a prey; and by the insults which it

bore

bore during the thirty years' war. If its independence was acknowleged at the treaty of Munster, this was not the effect of its exertions, nor even of its solicitations, but proceeded from the desire of the victors to subject Austria to a signal act of humiliation.—If, regardless of foreign considerations, Swisserland sinks into insignificance long before its downfall, it cannot be denied that, in every stage of its history, it remained laudably jealous of its own liberty; that its tranquil policy imparted to it a sort of sacredness, which nothing but the evil spirit of our times would have dared to violate; and which presented to other states the important but unavailing lesson, that the prosperity and happiness of a people are best promoted when their rulers forego all views of ambition.

The period on which we now enter opens inauspiciously. The afflicting event points out the radical defects of the confederacy, and prepares us for the turn which its future history, at no great distance of time, is destined to take. Dissension arises in the very bosom of the confederacy; two of its members, Zuric and Schweitz, engage in unnatural warfare; and each canton is under the government of one of those men of superior talents, who are too apt to consider states as made to serve their views, to advance their glory, and who are able to persuade communities to follow the course which their personal ambition prompts them to adopt. Zuric incurs the infamy of allying itself with the deadly foe of the confederacy; it tears from its standards the white cross of the union, and adops the insignia of the House of Austria: but this disgraceful alliance avails it not; and it is unable to maintain its ground in the presence of the brave mountaineers, whom no alternative would have induced to crouch to the descendants of their oppressors. When much useless bloodshed had taken place, and ravages had been committed, the accounts of which make us shudder, the parties listen to terms, and accommodate their differences. This lamentable occurrence is soon followed by a war between the whole confederacy and the House of Austria: in the course of which the latter receives the assistance of an army commanded by the Dauphin afterward Louis XI.; and which was engaged by a handful of the confederates in the vicinity of Bâle, in the memorable affair of St. Jacob, with a gallantry and devotion which astonished the royal commander, which produced the fatal intercourse between the confederacy and the crown of France. Important seeds are now sown; treaties are formed with France, which encourage that kingdom to embark in contests ruinous to itself, and highly calamitous to the states of Italy;

and triumphs are gained over Austria, which finally lead to those differences that involved the cantons in a war with the Duke of Burgundy. The result of this war proved eminently disastrous to the one party and glorious to the other, and had more influence over the subsequent affairs of Europe, than any continental event since the time of Charlemagne: perhaps we may add that it yields in importance to none which has subsequently occurred, except only the great revolution which it has been the misfortune of the present generation to witness.

The civil war in Swisserland, of which we have already spoken, exhibited the character which too generally distinguishes such contests. Towns, we are told, were sacked, churches pillaged, crucifixes broken, the consecrated hosts dragged through the mire, women suffered the greatest outrages at the foot of the altars, and houses were consumed to ashes. These shepherds, the soldiers of Schweitz, who in peace were calm, cold, moderate, and humane, became tigers thirsting for blood, when made to believe that they saw perfidious enemies in those whom they had heretofore regarded as fellow-countrymen and brethren. It is remarkable that, in this war, the Swiss trampled on those objects which in general they held in the highest respect. In the delirium of their vengeance, they thought that they were allowed to break down the altars and the images of their enemy; and they carried their rage so far as to put themselves to death, when made prisoners. It is a singular circumstance that, when these same troops, who had destroyed a great number of churches, chapels, and convents, returned to partake of some repose within their own limits, they paid a visit to Einsiedlen, in order to offer their homage to the miraculous image of the virgin which was worshipped in that celebrated church, as to a patroness who had not ceased faithfully to protect them.

The people of Schweitz being the most ardent assertors and zealous defenders of liberty, about this period it became common in Germany to include under their name all the other members of the confederacy; and the usage extended from Germany to other countries.

Slight circumstances have often an important influence on the fate of communities, as well as on that of individuals, and occasion a great variance in the histories of those between whom a considerable similarity may be expected to prevail. This fact is instanced in the cases of Berne and Fribourg. They had the same founders, namely the Dukes of Zeringen; they date their origin from the same period; they are situated in the same country; they were subjected to the same forms of government; they were endowed with the same privileges; and

and they were founded for the same beneficent object, viz. that of serving as asylums to weakness and industry against the tyranny of the great. It happened, however, that Berne was built on a territory which the Dukes held of the empire; and consequently, in the extinction of their house, it became an imperial city, and rose rapidly to the consideration in which we have seen it. Fribourg, on the contrary, was built on a Swiss demesne, and therefore passed to the family of Kybourg; to whose controul it long remained subject.

It was in consequence of the memorable battle of St. Jacob near Bâle, to which we have before alluded, that the first treaty was formed between France under Charles VII. and the confederacy; which took place in 1453. By this compact, the king engaged for himself, his successors, and his subjects, to do nothing that could be prejudicial to the Swiss; not to aid nor succour their enemies: but to allow to all their subjects free access for them, their goods, their arms, and their baggage, into his kingdom; with the liberty of carrying on there every branch of trade and commerce that was not prohibited by the laws. The treaty was renewed ten years afterward by Louis XI. at Abbeville, and declared perpetual.

The cunning, for which Louis XI. was so remarkable, appears in no instance to more effect, than in the contrivances by which he rendered the confederacy the instrument of ruin to the Duke of Burgundy, his rival: but it must be owned that the indiscretions of that ill-fated prince greatly assisted his fall. The French monarch induced the Cantons to enter into a fresh treaty with him in 1473; by which he engaged to give them aid and assistance in all their wars, particularly in that with the Duke of Burgundy: he took their army into his pay; promised a large sum for every campaign of three months which they should carry on in the states of Burgundy; and advanced a pension to each of the cantons, which was to last during the term of his natural life.

As the war with the unfortunate Charles the Bold was, in a great degree, occasioned by French intrigue, and as in the result it served only to advance French interests, it bears less relation to Swisserland than to France; in all the histories of which it is so considered, and detailed at length: particularly in the original and most interesting accounts of it given by Philip de Comines, who had been originally in the service of the Duke, and who was inveigled from it by Louis XI. by means which history does not disclose.

M. MALLET is too enlightened a writer not to see that sound policy was on the side of the partisans of Burgundy in the Swiss councils; that the contest ought to have been avoided,

if possible; and that, if it were inevitable and the obstinacy of the Duke would not suffer them to stop short in it, their conduct at the close of it was dishonourable and unwise in the extreme. The infamous (though for the time unavailing) treaty, by which they made over Franche Comté to Louis XI., is properly reprobated. In favour of this brave people, the Emperor, the Duchess of Burgundy, the Archduke her husband, and the league of Lower Germany in alliance with the Cantons, sent pressing intercessions: but all was ineffectual to recall the Swiss to sentiments which were dictated equally by policy, justice, and generosity. The sound of the mules loaded with French specie, descending from the summit of Jura, was alone grateful to the Cantons.

The author states at length, and pathetically laments, the ill effects which resulted from the accession of wealth occasioned by the victories of Granson and Morat, and by the insidious liberalities of Louis XI. The riches thus acquired were soon dissipated; and so far from adding to the public prosperity, they introduced various abuses, gave rise to venality, and bred envy and dissension. Reflecting persons regretted the antient mediocrity of wealth; which was better suited to republican manners, and offered less aliment to discord at home, as well as less ground for foreign intrigue. This degeneracy made them regard war as a trade, from which they were to derive gain; inducing them unjustly to provoke it, and finally to mix in it for reward, when no interest of their own was concerned. The admirable maxims, which had inspired their ruder ancestors, became weakened; and the desires of the youthful mind were directed to foreign subsidy, high pay, and rich booty. Thus, at the moment in which the confederacy reached its full maturity, were the principles of decay instilled, its glory tarnished, and its energies paralyzed; and it becomes only matter of wonder that, where corruption so gross was so suddenly created, decline did not advance and dissolution follow more speedily.

It cannot be improper to lay before our readers the mode of warfare practised at this time by the Swiss, as we find it sketched by the present writer. The Swiss military force consisted principally of pikemen, and scarcely a third part of it made use of fire arms. Besides the pike, each soldier bore, slung behind his back, a large two-handed sword, and a smaller one suspended from his belt. Their defensive armour consisted of a helmet and cuirass; and those who were unable to procure these articles covered their bodies with various skins. The principal force of this infantry arose out of its manner of fighting; when, divided into battalions of from three to four thousand

thousand men, and fencing themselves in by the length of their pikes in the day of battle, it formed a kind of moving citadel incapable of being broken by first-rate cavalry. Not only was this body of men admired for its bravery, but it was also distinguished by a patience which nothing could exhaust. The Swiss were as chearful and as full of spirits at the end as at the beginning of a campaign. "I have observed in our armies," says Brantôme, "that, when we had a considerable body of Swiss, we regarded ourselves as invincible." The same writer, speaking of the French infantry at this period, says that there belonged to it a few fine men, but that the greater part consisted of vagabonds and outlaws. Philip de Comines tells us that Louis XI. was fully sensible of the value of his Swiss auxiliaries, that he dreaded nothing so much as entering the lists with that people, and that he paid them their stipulated subsidies punctually every year.

The Swiss must be something more than ordinary men, if an account of a transaction, which occurred a little later in point of time than the above period, is to be taken exactly as it is stated. It appears to us to be incredible: but we are not physiologists enough to determine what a very robust human frame can endure; nor have we experience of the degree to which military subordination is capable of being carried. Fugger, who fought against the Swiss in the Suabian war, relates that a corps of them were passing the Rhine in the winter; that, when far advanced into it, the river rose prodigiously all at once, in consequence of a sudden melting of the snow; and that, at the same moment, it being rumoured that the enemy appeared on the other side, the commanders ordered their men in this situation to halt, until the matter was reduced to some certainty. The greater part were up to their shoulders in water for nearly two hours, occupied solely in guarding themselves from the pieces of ice which were carried along by the stream; and that, thus exposed to insupportable cold, they never quitted their position, though the result was the loss of the lives or limbs of great numbers.

If nothing so much elevates man, as to be able by persuasion to avert from his country the calamities and ravages of intestine war, we must allow high distinction to a hermit of Underwalden, whose name adorns the history of this period. Differences on very grave matters agitated the several members of the confederacy; all attempts to compose them had failed; and they were on the point of being referred to the decision of the sword. Happily, some persons called to their recollection the former services of Nicolas de Flue; who, brave in the field, was always in council the friend of peace, and the advocate of

justice and moderation; who, having given his best days to the calls of the public, and left a progeny which imitated his virtues, had himself retired to a sequestered part of his canton, for the purpose of dedicating the close of his life to piety and meditation. These persons visited the hermit, and besought his interposition. He was not deaf to their requests, but quitted his peaceful retirement, and appeared at the congress of Stantz, the chief town of his canton. All present felt for him the veneration due to hoary sanctity; all regarded him as the genius of beneficence; and all recollected the wisdom of his counsels, his unswerving rectitude, his love of his country, and his devotion to its welfare. When he was announced, all eyes were fixed on him, all ears were open, and all minds became susceptible of conviction. His unassuming yet touching eloquence awoke, in the hearts of the deputies, those sentiments of fraternity and patriotism, to which the confederacy owed its glory and its existence. The Cantons recognized an arbiter under the garb of a hermit, adopted all the measures which he proposed in order to allay their differences, and employed themselves in devising those which seemed best calculated to prevent similar evils in future. Many very important regulations, to which the confederacy owed much of its subsequent strength and stability, derived their origin from this extaordinary interposition, and from the spirit of unanimity and cordiality which it called forth. The author justly remarks that, had de Flue been a saint, endowed with the gift of miracles, he could not have wrought one more signal, nor more useful to his country; nor have acquired stronger claims to its gratitude, than by drawing closely together the bonds of union between states so different the one from the other, whether we regard the extent of territory, the manner of life of the inhabitants, or the several political constitutions under which they lived, and which varied so as to fill up all the gradations between pure unlimited democracy and exclusive hereditary aristocracy.

Having terminated the salutary work of pacification, de Flue closed his mission by addressing, to the assembled deputies, counsels full of wisdom and patriotism. He exhorted them to be on their guard against the seductions of foreign courts, and the attractions of their pensions and their service. He pointed out to them the dangerous consequences of this line of conduct, and recommended it to them to imitate the frugality and simplicity of their antient manners, as the necessary safeguard of that liberty which of itself ought to suffice to render them happy. At this Convention, which took place in 1481, Fribourg and Soleure were admitted members of the Confederacy.

The

The venerable hermit died in 1487; and his posterity have continued to be persons of consideration in Underwalden down to our times. After his death, he was regarded by the people as a saint, but never obtained a place in the Roman calendar. His services were of a different kind from those which secured that distinction. Canonization was the reward of those who advanced the papal power and revenue, by whatever means effected; and among those who were honoured with the Christian apotheosis, we cannot count many patriots; while various turbulent subjects, like Becket, obtained that pre-eminence. Let us attend to M. MALLET:

'The life of de Flue, (he observes,) consecrated to the good of his fellow-citizens, his successful efforts in moderating them, in maintaining harmony between them, in enlightening them with regard to their interests, and the active virtues of which he gave them an example, place him far above the herd of those who fill the calendar; and who, devoting themselves to contemplation and the practices of superstition, remained useless to the world: nor does he appear less superior to those idle prosers, those disciples of a philosophy magnificent in vain promises, and so barren of happy effects, the speculations of which often serve only to cover selfishness and idleness, and to sow in society new seeds of trouble and corruption.'

Happy would it have been for Swisserland, and for every other country, if on many occasions it could have had recourse to an effectual and successful arbiter of its internal differences, like the hermit of Underwalden; whose name ought to remain memorable in history. The rare occurrence of transactions, equally gratifying with that which we have just related, is our apology for stating it so much at large.

Gross as was the corruption which at this period had obtained ground among the Swiss, it appears from a trait which history has preserved, and which we gladly present to the reader, that it had by no means extinguished in this people the sentiments natural to an independent and brave nation. The Pisans whom Charles VIII., on his entrance into Italy, had released from the yoke of the Florentines, applied to the same prince, on his departure from that country, to continue to them his protection, and not to consign them over to the domination of their former oppressors. Charles hesitated. The unhappy citizens requested the intercession of the army. The Swiss, sensible of the value of liberty, sympathized with them, and warmly interested themselves in their favour. They deputed their commander in chief to the king, in order to represent to him that his own glory, the honour of the French name, and the wishes of the Swiss his allies, required that he should continue to the

the Pisans the blessing of liberty which he had conferred on them; and that, if he were in want of the money which the Florentines might offer to tempt him to desert the Pisans, they would lay at his feet, the officers their golden chains and the soldiers their pay, rather than that this unhappy people should be delivered up to slavery.

The following passage, relative to a transaction which happened about the close of the fifteenth century, is curious, as shewing the miserable condition of society at that period. The states of Suabia, with the approbation of the Emperor, entered into a league; one of the objects of which was to render effectual the imperial decree prohibiting private wars. Among the benefits produced by the same league, are enumerated those of rendering the highways secure; and of attacking and pursuing to their retreats those titled robbers, who, dishonouring the noble origin of which they boasted, infested their neighbourhoods, and were the scourges of their serfs, of the inhabitants of towns, and of travellers. They are said to have destroyed in Suabia alone one hundred and forty of these caverns of freebooters.

In the course of a march performed by the men of Uri, a considerable number of them perished by an *avalanche*: having been so in prudent as to send forth cries in one of those narrow passes, in which the least noise is often sufficient to set loose a mountain of snow.

We shall pass over the wars of Italy, in which the Swiss were engaged merely as auxiliaries, and the accounts of which should be read only in their original historian; to whose eloquence, more than to any interest that properly belongs to them, they owe their celebrity. M. MALLET does not yield to any of the Swiss writers, in endeavouring to palliate the defeats of his countrymen at Marignan and Bicoque, and their share in that of Pavia. He is, however, on the whole, a very impartial narrator; and his fairness nowhere appears more marked, than in his account of the progress of the reformation in the Cantons. While he does not deny the influence which the force of truth had in the success of that event, he freely admits that in numerous instances it furnished the exhibition of a struggle between fanaticism and superstition. He exposes the precipitate zeal and the premature measures of the Protestants, and is not sparing of censure on them, while he ably points out the mischiefs which thence resulted. On reading most of the former relations of the unfortunate warfare between the partizans of the two religions, we are led to ask how it happened that the weakness of the confederacy triumphed over its strength; how the catholic religion, when reduced to the last degree of imbecility,

imbecility, became successful in the contest; and whence originated the fatality which attended the Protestants, and the extraordinary good fortune of the catholics? M. MALLET satisfies these inquiries, when he informs us that the troops of the reformed Cantons were full of persons well affected to the antient faith; that even leaders were not free from suspicion; and that the commander in chief of the Bernese forces left his country some years later, in order to enter into the Romish communion. Perhaps the death of Zuinglius had an unfavourable influence on the affairs of the Protestants. That was an event in which not only the confederacy was interested, but the whole of the Christian world; and especially that part of it which embraced the communion termed the reformed. Had that amiable and moderate theologue lived to reach a good old age, the institutions and doctrines of that religious community would have been more liberal, and the gloom and austerities introduced by Calvin would never have darkened so large a part of the Christian world. Zuinglius had taught, in one of his works, that God could never have shut the entrance into heaven against virtuous heathens, such as Numa, Aristides, Cato, &c.

Berne proceeded with great moderation in the steps which it took with the view to a change of religion. It invited the Doctors of each persuasion to a conference; and among others, the Bishops of Lausanne, Bâle, Constance, and Sion: but the reverend prelates chose to decline the invitation. A zealous catholic of that time was obliged to admit, that the disputation had not ended favourably to the church; and he observed that it would have had a very different issue, *if the Bishops had not been more attached to their mistresses than they were to their studies.*

We wish that our limits would permit us to lay before our readers some specimens of the author's just and acute remarks on the establishment of two religions in Swisserland, and on the jealousies and dissensions which thence arose.—Having made a fair estimate of the benefits, and the evils, which have resulted to mankind from the religious revolution of the sixteenth century; M. MALLET well observes, in regard to the wars which it occasioned, that though Luther, Zuinglius, and Calvin had never appeared, there would probably not have been fewer of these unhappy contests, and that the turbulent spirit of the times and the germs of dissension would have broken out only in a different way. He asks;

'Would people have been more united? Would treaties and alliances have been more solid? Would ambition have been less ardent, less fertile in means, less perfidious in its arts, and less cruel in its proceedings? If so, why was not tranquillity enjoyed in the ages

ages which preceded the reformation? Why do we pant after it in vain in these days, when religious opinions have ceased to set nations and their rulers in motion? Is Europe, in this age of philosophy, less than formerly a scene of bloodshed and calamity? The reformation made the Swiss blush at least on account of their fondness for foreign wars. We have heard of discourses delivered and decrees enacted against conquests, but they were no sooner made than they were disregarded and forgotten.'

From the tenor of our abstract, it will be manifest that M. MALLET studies to set forth the faults and mistakes into which the confederacy has at different periods fallen. This design is fulfilled not maliciously and captiously, but with the honest desire that such errors may serve as warnings to future times; and this sort of literary fair dealing, this morality of authorship, (if we may use the expression,) appears to us highly commendable, and very honourably distinguishes the present from the generality of writers. The occasional introduction of curious extracts from antient chronicles, and of facts which have been overlooked by other historians, also intitle the volumes before us to considerable rank, as useful and instructive productions. To those to whom *Muller* is not accessible, this work, and the more elaborate and finished performance of Mr. Planta, will furnish all the information which is desired by general readers. We think that the importance of the Swiss history, as a source of political information, bearing both on practice and on speculation, is not adequately felt: but a very little reflection will suffice to convince those who are but slightly acquainted with the subject, of the truth of the observation. If we do not greatly mistake, scarcely any portion of history more deserves the attention of statesmen and politicians, than that in which we trace the origin and early progress of the confederacy; and the same remark is applicable to the sad narrative of its recent downfall. Jo.

ART. II. *Histoire Naturelle des Oiseaux de Paradis,* &c.; *i. e.* The Natural History of Birds of Paradise, Rollers, and Promeropes; to which is added that of Toucans and Barbets. By F. LE VAILLANT. Folio. Paris. Nine Numbers. Imported by De Boffe. Price 2l. 12s. 6d. each Number.

IN every rude and unthinking age, the conspicuous productions of nature have been associated with fond or with gloomy fictions. Under a burning sky and the dominion of ignorance, fancy triumphs over intellect, and invests physical appearances with false or meretricious attributes. Thus has it fared with those tribes of the feathered race, which form the

subject

subject of this splendid publication. To the traditionary fables of unenlightened savages, our early voyagers and travellers added errors of their own: genera and species which presented vague analogies were carelessly blended; and, if a negroe baked and mutilated the remains of a Bird of Paradise, the European naturalist calmly asserted in his closet that the living bird had a shrivelled skin, was destitute of legs, and ordained to flutter in the middle regions of the air, unconscious of repose, and subsisting on dew. The celebrated *Buffon* stooped to confute the absurdities of *Acosta* and the reveries of *Helbigius:* but *Buffon* was not unsusceptible of credulity, and has exhibited an imperfect and faulty delineation of the forms and habitudes of the birds in question.

The present writer, who is favourably known to the world as one of the bold explorers of Africa, and as an enthusiastic ornithologist, has availed himself with laudable diligence of his rare opportunities of collecting accurate details relative to every species which he undertakes to illustrate. From the nine numbers which have reached us, we shall briefly sketch the plan and nature of the work.

It is intended to comprize the whole in two volumes. The figures, about one hundred in number, will continue to be engraved by *Pérée*, from the drawings of *Barraband*, coloured by *Langlois*, and retouched by the pencil of the original designer. The elder *Didot* has engaged to execute the typography on vellum paper, and in his best style. The number of copies is limited to 325. The price to subscribers is fixed at 36 francs for each livraison (or Number), and to non-subscribers, 48 francs. Each figure is as large as life, and is usually drawn from a specimen in the highest state of preservation. In many cases, an exact representation of the female bird has also been obtained. We mention these particulars the more willingly, because nothing more highly finished and sumptuous has appeared in this department of ornithology.

The species already described are the great and little Emerald Bird of Paradise, the Red Bird of Paradise, the Manucode, the Tufted Manucode, the Magnificent, the Sifilet, the Superb, the Cloudy, the Oriole Bird of Paradise, the Incomparable, the Calibé, the great or noisy Calibé, the African Roller with long hairy feathers, the Blue-bellied Roller, the Varied Roller, the Black-masked Roller, the Green Roller, the Common Roller, the great Purple Roller, the little Purple Roller, the Toco, the Tocan, the Yellow-necked Tocan, the great Orange-breasted Toucan, the great Red-bellied Toucan, the Yellow-breasted Toucan, the little Red-bellied Toucan, the Tocard, the Red-

banded Aracari, the Koulik of Guiana, the Koulik of Brasil, and the Green Araçari.

The author proves, by many satisfactory particulars, that the great and little Emerald Birds of Paradise are distinct species. Their separate associations, and the constancy of their respective characters, are alone decisive on this subject.

The Red Paradise Bird, shortly noticed in *Dandin*'s Ornithology, is here described at length, and with an accurate attention to its specific discriminations. It is somewhat remarkable that, in spite of its rich and gaudy plumage, it should have remained fifteen years in the collection of the Prince of Orange, unknown to the public.

The articles Manucode, Sifilet, Superb, &c. are masterpieces of description, and vary, in several respects, from the accounts of former writers. As M. Le Vaillant, however, copies not at second hand, nor from mutilated and shrivelled specimens, we may grant him, without hesitation, the palm of accuracy. Although he ranks both the Calibés among Birds of Paradise, he questions the propriety of the arrangement. Other species, which are commonly reckoned to belong to the same tribe, he purposely omits, because he never had an opportunity of seeing them, and is determined to frame no description from report.

The author's *African Roller with long hairy feathers* is synonymous with the *Abyssinian Roller:* but the latter designation ought to be abandoned, because the species is by no means peculiar to Abyssinia. The points of discrimination between it and the common Roller are stated with minuteness and are satisfactory.

The Blue-bellied, the Varied, and the Green Roller, are described for the first time. The latter is thus delineated:

'Green Roller.

'This, too, is a new species, apparently much allied to the common, yet differing from it sufficiently to constitute a distinct and separate species. We are ignorant of its native country; or at least of the district of India from which Mons. *Poivre,* a traveller who was much interested in the progress of Natural History, and to whom that science lies under many obligations, imported it into Europe.

'This Roller, which we call *Green* because such is, in fact, the prevailing colour of its plumage, has all the characters and all the forms of the Common Roller, but is of somewhat smaller dimensions, as may be perceived by comparing the drawings of both, which are of the natural size. The front feathers up to the eyes, and those near the base of the bill and throat, are of a reddish white: the head, neck, upper part of the back, all the scapular feathers, those of the wings next the body, and, in general, all their upper coverings,

ings, are of fine beryl green. All the under feathers of the body, from the reddish white of the throat to the lower part of the belly, are also of the same green cast, yet of a brighter tint; which, assuming a white shade, towards the abdomen, passes at length to a white, lightly tinged with the same green on the under covering of the tail. The first six large wing-feathers are of a beautiful blue, inclining to purple, while the next in order are lightly tipped with green. The rump feathers and upper coverings of the tail are of a bluish green, as are the two intermediate tail-feathers; except that, when they are disconnected with the tail, they are blue both on the upper and under surface, though of a lighter tinge on the latter.

'The Green Roller is still very rare. The only specimen which I have seen belongs to my own collection, as it formerly did to that of M. *Aubri*, minister of the church of St. Louis at Paris. I purchased it at the sale of that gentleman's cabinet, which took place in consequence of his death. In his life-time, he assured me that he had it from M. *Poivre*.'

The beautiful long feathers, which characterize the great male Emerald Bird of Paradise, are figured according to the life, and are thus described:

'They proceed from the flanks, pass beyond the tail, with which they are blended, and form behind it a mass of extreme tenuity, light and transparent as air. Naturalists distinguish them by the epithet *Subalarian*, because they have their origin under the wings. Their total amount exceeds 600 *; and their forms, colours, and natures vary according to their positions. The largest measure from twenty to twenty-two inches in length, and have long downy beards, which are so many small feathers, with their complete complement of beardlets, perfectly visible. They are of a bright brown colour, and terminate in a long hairy filament. The secondary, which cover the first, have smooth and glossy beards, and are of a beautiful jonquille yellow. The third set is composed of feathers, similar to the secondary, which they cover. They are very narrow, present the same yellow hue at their bases, and are tipt with a glowing purple, finely contrasting with the yellow ground on which they are distributed by gradations, the smallest occupying the upper range. The space on the side between the thighs and breast, which is covered by all these subalarian feathers, scarcely exceeds two square inches. These gaudy appendages are closely pressed on one another, and imbedded so deeply, that their quills are visible through the skin, which they completely transpierce; thus proving their insertion in an extensor muscle, which enables the bird to erect them at pleasure, like the peacock, when he displays the glories of his rump-feathers, vulgarly and very improperly called his tail. This latter appellation has been also frequently bestowed on the subalarian plumage of the Bird of Paradise, though he has a distinct and very beautiful tail.'

'* Buffon mentions only 40 or 50 on each side. I have had the patience to count them in fifty individuals, all very entire; and I have reckoned from 260 to 310 on a side.'

The introduction to the history of Toucans is chiefly occupied in assigning the various points of character which distinguish them from the Callaos, or Indian Hornbills. The Aracaris are considered as forming a second family of the same genus, being distinguished by their more slender shape, a bill less disproportioned to the size of the body, a more compact texture, a regularly graduated tail, and more active and graceful movements. In this as in the preceding parts of the work, we meet with some non-descripts, and with several pertinent corrections of *Gmelin* and *Buffon*.

The curious in ornithology will peruse the whole publication with singular satisfaction: but a more minute analysis might prove irksome to most of our readers. Though its pre-eminent merit consists in the figures and descriptions, it is agreeably diversified, in a few instances, by traits of character which the author remarked in the living bird, and by some interesting hints of a more general complexion, which his accurate and extensive observation enabled him to collect.

In conclusion, we cannot refrain from expressing a wish that M. LE VAILLANT had been more liberal of his synonyms and references, and that he had treated systematic writers with a little more respect. We should not forget that methodical nomenclature, though the result of art, and liable to many errors, is intitled at least to subordinate regard, as a convenient vehicle of communication among naturalists, and as an unspeakable aid to the memory. Even if we should concede to our innovating author the propriety of those more fanciful arrangements to which he manifests a predilection, it might still admit of doubt whether, on the whole, they would more accord with gradations unequivocally indicated by nature. Are we certain that, amid her countless productions, nature recognizes a single line of demarcation? or that the study of ornithology would be essentially promoted by classing the Sifilet with the jays, or every individual furnished with parade feathers among Birds of Paradise?—This remark, however, in no measure detracts from the real merit of the very accurate delineations which M. LE VAILLANT has exhibited, and which must serve as an excellent ground-work for a complete history of the genera enumerated in the title.

Muir.

ART.

ART. III. *Précis Historique de la Révolution Française, &c.; i. e.* An Historical Summary of the French Revolution. By LACRETELLE, the Younger. 2 Vols. 16mo. Paris. 1803. Imported by De Boffe. Price 12s.

THESE volumes form a continuation of a work which commences with the Revolution, and two parts of which have already appeared; the one treating of the constituent assembly, the other of the legislative. *The Convention* forms the dread subject of the portion now before us; the merit of which induces us to regret that the preceding have escaped us, if this be a fair sample of the whole collection. Should a reader resolve to neglect this summary, because the topic is hackneyed, he will deprive himself of much valuable information; for unhappily the French revolution has been of too long duration, and too prolific of events, to render the perusal of repeated histories of it a barren labour. It will be long before the facts which throw light on it are all disclosed, and before the aspects under which it may be viewed are all contemplated.

If this author does not equal the great masters of antiquity, nor the best models of modern times, he writes more in the true spirit of history, has better digested his matter, and has more laboured his composition, than any who have preceded him in the same career. He seems, indeed, to have assumed the pen with that unbiassed temper which is an indispensible requisite in an historian; he exposes crimes and errors, or recognizes virtues and heroic deeds, in whomsoever they appear; and the discrimination and judgment, with which these sketches are drawn, are not inferior to their impartiality. Respectable, however, as is this author, it cannot be denied that the subject often appears to be too mighty for him; for who can delineate, with adequate strength of colouring, all the mischiefs which resulted from that baseness and those crimes, which have occasioned the first republican assembly of France to stand without a parallel in history?—Let us copy a few of its leading traits as here exhibited.

This dreadful horde, destined to cause such torrents of blood to flow, and to become the most severe scourge to humanity which the divine vengeance ever employed, first met on September 21, 1792. The members severally survey each other; each finds himself opposite to his enemy; and the authors of the proscriptions are surprized to see near them, those whom they had placed but the night before on the fatal list. *Danton*, whose terrific deportment and fierce looks represent him as in the act of giving the signal for the massacres of September, is viewed with terror. Near to him is *Robespierre*,

whose figure expresses a more tranquil and insatiable cruelty: all is composed and humble in his manner; his smile is frightful, even when he addresses himself to his friends: the men and women in the galleries appear to have no eyes but for him. By his side is observed a little deformed hideous being, who desires to be considered as his equal, and that of *Danton*: but the latter disdain their accomplice and their instrument: while he in his turn treats the advances of *Orleans* with all the contempt with which his own are received. Many of the deputies press around; and among them stand pre-eminent *Collot d'Herbois* and *Billaud de Varennes*, the one of whom seems to have studied crime in the recesses of his cloister, and the other to have inhaled it in his orgies. The names of those who formed the dread train of these leaders were at first unknown. Some, by the malignity and stupidity of their looks, shewed that they might be made tools who would decline no work to which they were appointed: others manifested the delirium of fanaticism: but all viewed with respect a paralytic with a calm countenance, and the heart of a tyger, who could only move as he was carried in the midst of them; this was the atrocious *Couthon*. Two men, as yet young, form a contrast with the sanguinary beings who surround them; these are *Pelletier-St.-Fargeau*, and *Hérault de-Séchelles*. The first presents to our view the grave demeanour and high spirit of our antient magistrates, while the features of the second bespeak a mind at ease, and devoid of suspicion: these interesting persons are nevertheless the courtiers of crime. The deputies of this party lose no time in securing those benches whence a turbulent minority had dictated the law to the two preceding assemblies, and which were in future to be known by the name of *the Mountain*.

The Girondists commanded a decided majority; they rejoiced in the thought that the moment was arrived in which they should proclaim the republic; and they anticipated the despair of the Jacobins who had proposed a dictatorship, or who had counted on reigning under the name of *Orleans*. The Convention opened its labours with a vague discussion, in which each member proposed something to be destroyed, desirous of signalizing himself by causing some ruins. The leading orators abandoned this worn-out path to their more obscure colleagues; and the comedian *Collot d'Herbois* announced that he had to propose a more important abolition; that of royalty. At this word, the hall resounded with applauses: which were in fact feigned by many. The Girondists rose with transport, clamoured for the vote, and fell back on their benches stung to the quick on perceiving that an assassin of the 2d of September would rob them of the fruit of all

all their labours. *Orleans*, to whom this measure leaves only his crimes without their wages, is loud in his rejoicings.

We do not recollect any where to have met with so detailed an account of the mother-society of the Jacobins, which met at Paris within the precincts of the Convention. It assembled at night, and continued its deliberations to a late hour. A few lamps shed a dim light through its gloomy vaults; and it was scarcely accessible to any who did not appear in a mean dress. The most ill-bred thought it necessary to heighten the coarseness natural to them, and the most ferocious deemed it requisite to assume a more savage air, when they appeared at these meetings. The sittings opened with revolutionary songs, some mournful, the forerunners of death; others in a style of gaiety still more barbarous. Next followed extracts from the correspondence of the sister societies, which extended to all the cities and towns of France, and at last to most of its villages; and which sent congratulations to the parent society, elevated its courage, and sometimes reproached its weakness and slowness. Here was to be found a list of the massacres committed through the whole extent of the republic, together with eulogiums on them. Scarcely an address closed without a denunciation. Tens of thousands, proscribed persons, there found the decree of death pronounced against them, or received hints to take flight. This reading being terminated, it was followed by speeches both burlesque and terrible. Such a confusion and such a degree of madness prevailed in these debates, that it was suspected that no consequences would arise from them, and yet never was a crime conceived there which was not perpetrated. The power of this infernal faction arose from its making use of the most stupid and abandoned persons, whom all the other parties disdained as their instruments. They had pressed to their service, and kept at their command, the vices of every individual in France. There were fanatics among them, but their leaders only feigned fanaticism: the former thirsted after blood, the latter after gold. They all regarded compassion as the most base quality of the soul. Already had many of them destined their accomplices for the scaffold: but their hatreds remained as deep and as concealed as at the court of a tyrant.

This was the faction which contested the supremacy with the Girondists; the latter of whom had found some respectable auxiliaries among the Conventionalists. Many of their partisans in that assembly did not approve their conduct in the preceding one. The Girondists did not meet with a blind support. Their measures were often too subtile, and sometimes rash. They whined like children over their lost popu-

larity, and often made imprudent but vain sacrifices to regain it. They gave offence in some instances to men who had consciences less pliant than their own; and they experienced the blackest perfidy on the part of some of the new deputies, who had sought their alliance. *Barrère*, whether from his vanity having been hurt or his fears roused, formed a party by the side of theirs; one of those mixed parties, to which the common herd in assemblies have recourse for safety at the approach of storms; one of those parties which bends under every menace, and yet seems to dictate the law; which destroys all the good by qualifications, and only arrests the progress of crime in order that it may better mature its own designs. The Convention supported the Girondists, but the Convention was itself in durance. The Convention was ready to adopt the decrees which they proposed, but knew not how to make them obeyed. The departments adhered to them, but Paris offered them no resource; and they had themselves disorganized its national guard. The youth, which had protected their dwellings in stormy times, had been dispersed on the 10th of August, and on the 2d of September; and those who remained were paralyzed by their overthrow, or retained their resentment. The Girondists were unwilling to incur the shame of supplicating the aid of those whom they had disarmed; and this idea made them propose the memorable measure of a departmental guard.

Hence it appears that the Girondists had taken arms from the hands of the respectable citizens of the capital, in order that the monarch might fall defenceless under the attacks of the Paris banditti, aided by those which the provinces had vomited forth. The snare which they laid for the unhappy king became fatal to themselves; and they fell the victims of their own measures, little intitled to pity.

Buzot, a leading Girondist, was the author of the law which indiscriminately proscribed the emigrants, and which was conceived in the following terms:—The punishment decreed against emigrants is perpetual banishment: if they attempt to return, they incur the pain of death; and all their property is confiscated.—*Danton*, we are told, was surprized that he could not exceed *Buzot* in revolutionary measures. *Tallien*, it is recorded, (and the reader will learn it with amazement,) was the only deputy who remonstrated against this most iniquitous decree.

Speaking of this too celebrated assembly, the writer asks, 'What in fact do we find in it? Tyrants whom we must despise, while we detest them; a boundless extravagance of principles; an abject and hypocritical style of speaking; orators

tors without imagination, multiplying incoherent images which they were for ever repeating; party stratagems, effectual indeed in an assembly which was the prey of fear, but so gross as not to be tried at this day, except among low and stupid people: an open profession of atheism heard and applauded, as well as maxims and laws which harmonize with it; finally, the dismal picture of an assembly fluctuating between two parties, waiting to see on which side victory would declare, not daring itself to decide between them.' He excepts however, from this charge of poverty, the eloquence of *Vergniaud*; which, he says, shone with still brighter lustre when directed against the factious; and also the vehement apostrophes of *Guadet*, the courageous efforts of *Barbaroux*, *Salles*, *Kersaint*, *Larivière*, *Lanjuinais*, *Fermont*, and *Rabaut-St.-Etienne*, who opposed with unabated zeal the mischievous measures of their adversaries.

The picture of the royal family in confinement is the finest that we have seen, and the most affecting. The historian does not forget to pay a proper tribute to the faithful *Clery*. The patience of the king is sublime; and once only a hasty word escaped him, when they tore from him his beloved infant, the Dauphin. The conduct of the Queen is exemplary; and the behaviour of Madame Elizabeth is that of a Saint: while the sensibility of the young Princess completes the uncommon interest of the groupe.

The king, we are told, sometimes sought relief for his mind by discoursing with the Commissaries of the Commune on the subject of their trades. A stone-cutter one day appeared disposed to converse with him on this footing. The King spoke of the Pantheon, and expressed his apprehensions with regard to the solidity of that building. "Do you not think (said he) that the columns are in danger of giving way?" The Commissary brutally replied, *they are more stable than the thrones of kings.*

Will it be believed, as the author roundly asserts, that it was in order to terrify five or six Girondists that their execrable rivals caused the blood of the 2d of September to flow? In order to destroy them, the same rivals resolved on the death of Louis; and the Girondists were too little aware that the scaffold prepared for the monarch would soon afterward be mounted by them.

M. LACRETELLE very neatly reproaches the cowardice and baseness of the advocate *Target*; compliments the honourable and manly conduct of *Tronchet*; and properly extols the heroic devotion of the virtuous *Malesherbes*. While gratitude, generosity, and magnanimity are holden in estimation by mankind,

the letter of this magistrate to the president of the Convention, and his behaviour to *Louis* in his misfortunes, will be contemplated with admiration.

The Girondists were desirous of saving Louis XVI., but they proposed to attain this end in a singular way. He was to be tried, and condemned, and an appeal was to be made to the people, who were to extend mercy to him. This measure was regarded as the sublimity of democracy, and as that by which they were to save the king, to regain their popularity, and to confound their enemies. Their covert but fatal adversary, the infamous *Barrère*, found it an easy task to expose the puerility of the plan, and the dangers which would attend an attempt to realize it. They not only suffered their adversaries to impress the Convention with the guilt of Louis, but zealously assisted in giving that impression. Many of the Girondists, particularly *Guadet*, *Buzot*, and *Barbaroux*, were ambitious of a superiority over the Jacobins in proving the pretended crimes of Louis XVI.; and the cool deliberate phlegm, with which they repeated that Louis had merited death had something more inauspicious in it, than the declamations and mad cries of the Jacobins.

Are we not constrained to respect as little the talents as the virtue of the authors of this miserable crooked piece of policy, which led to their own destruction; which hastened, if it did not occasion, a tragedy which will be the eternal disgrace of France; which made every state in Europe its enemy; and which exasperated and protracted the war? As individuals, many of them had enjoyed fair fame, and considerable literary reputation, before they entered the maze of politics: but here they so entirely lost themselves as to present no claim either to respect or to pity. To supplant the partizans of the constitution of 1791, and to attain power, they hesitate at no sacrifices; there are no hazards from which they shrink; they identify themselves with the foulest transactions; and they connive at the blackest crimes. When they set themselves up as the defenders of law and order, and as the impugners of anarchy and crime, if they shudder at the atrocities of their opponents, they disdain the straight forward honest course, and lose themselves in a labyrinth of over-refined and subtil policy. No party ever made a more sorry figure in history. When, by a series of unwarrantable measures, some more and others less heinous, the power passes into their hands, it instantly eludes their grasp, and is seized by their deadly foes. They appear on the scene without that sort of eclat which attends successful villainy, and with no title to the pity which suffering integrity calls forth.

The

The sketch here given of Louis XVI., though it does not boast so great a felicity of execution as some others which occur in the course of the work, is in a high degree appropriate. It was his lot, the writer observes, to feel always an active and disinterested inclination to promote the good of his people, accompanied with an utter want of resolution in adopting measures conducive to it. He was indecisive while his authority met few obstacles, but was completely lost when they offered themselves to him. He had every sense of shame but that which it imports a king most to possess; namely, that which restrains us from suddenly changing our resolutions, and from belying our character. No Prince ever manifested such an excess of weakness, or suffered so much from its effects. Had he been indolent or voluptuous, he might, like many other kings who have been generally respected, have released himself from the burthen of reigning, and have devolved it on a minister who had a passion for such power, and the means of exercising it, but he had too much sensibility to suffer him thus to consult his ease; the evil, which he believed he saw, hurried him to cause a still greater evil; he neither administered the government himself, nor permitted any one to administer it well under him. He was endowed with all the virtues which do honour to a king, but which do not constitute one.

In the second book, the author rather minutely describes the contest which ensued on the death of the king, between the Girondists and the Jacobins. The former must have seen that it was a struggle which affected their power, their fortunes, and their lives; that on the issue it depended whether the people of France were to be consigned over into the hands of tyrants and robbers; and whether every vestige of antient manners and morals was to be swept away, and all the remaining bonds of society dissolved. With these objects to animate them, and supported by the Convention and the whole of France, (except the capital,) they grievously disappoint expectation. We no longer recognize in them the bold revolutionary leaders, the subverters of a throne, the judges and executioners of a king, and the founders of a republic: the daring and skill, the vigilance and perseverance of their enemies baffle all their plans, and foil all their attempts; they are unable to make a stand against the populace of Paris, headed, for the most part, by contemptible chiefs, by the immoral *Danton*, the hypocritical *Robespierre*, the fiend *Marat*, and other miscreants of less notoriety. In this contest, by their tameness and mismanagement, they deprive their adversaries of even the glory of a difficult and well-disputed victory; they appear hardly less imbecile than the monarch whose fall they had accomplished;

and soon their condition is even more forlorn than that to which they had reduced their unfortunate Prince.

The third and fourth books are highly interesting, and contain a very clear and satisfactory account of the formation, progress, and downfall of the system of terror.

The advocates of the sanguinary measures of *Robespierre*, (for, however wonderful it may appear, they have had their advocates,) have contended that the horrors of the interior were the causes of success abroad. We were glad to find this unwelcome sentiment combated by the present author, and the converse maintained; for he asserts that internal excesses drew after them reverses from without. The league of kings, he says, was as yet a project, and the treaty of Pilnitz a vain threat, while the constitutent assembly lasted; yet that assembly had committed numerous faults, and tolerated many disorders. The Girondists, influenced by the delirium of the revolution, sought and effected a war. The anarchy which preceded the fall of the throne was such as induced the coalesced kings and emigrants to believe, that they should be able to realize their most chimerical hopes. The Prussian invasion miscarried. Was this owing to the 10th of August? The immediate effect of that day was to favour that rash enterprize, by spreading tumult and discord in the armies, and discontent in the cities. Was it owing to the 2d of September? Fifteen thousand French fled over a space of ten leagues, only because they had seen fifty Prussian hussars. The fugitives consisted of the levies raised at Paris during the massacres. Twenty-two thousand French, commanded by *Kellerman* at the battle of Valmi, held in check seventy thousand of the enemy. They were the old troops, who had testified the utmost horror at all the crimes. *Dumouriez*, *Custine*, and *Montesquieu* made important conquests. Is it necessary to ascribe these successes to the frightful disorders which, at this time, distracted and afflicted the country? Can we not better account for them, if we survey the desperate position in which the king of Prussia at length found himself; if we reflect on the slow preparations of Austria, of the Germanic body, and of Sardinia? What event revived the league after so many defeats, and strengthened it with the accession of three such powers as England, Spain, and Holland? The putting the king to death.—What made *Dumouriez* revolt? Feelings of indignation and alarm; which, though they do not absolve him, were common to all France. What occasioned the war of La Vendée? Intolerance.—What the revolt of Lyons? Oppression the most outrageous.

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The author admits that the enormities of the government produced effects which indirectly favoured the success of the armies. The terror and insecurity which pervaded the republic swelled the numbers on the frontiers; and the death which they were sure of meeting at home made them more chearfully brave the dangers of war abroad. M. LACRETELLE adopts the account which has been very current, and which assigned to *Carnot* a great share in the merit of the successful campaigns of France. The five tyrants, who, together with him, constituted the committee of public safety, were so completely ignorant of military affairs, that they left the entire management of it to *Carnot;* whose plans and combinations are here extolled as superior to those of *Louvois.* He was assisted by a commission consisting of very respectable names, such as *Arçon-Marescot*, *Dupont*, and *Montalembert.* The author observes that for this distinction they made him pay dear, by obliging him to become their colleague.—He is a very adroit apologist of this ex-director.

We shall leave each reader to sift for himself the following account, and to determine how much truth it possesses. After the fall of Valenciennes, not one of the powers seemed to recollect the motive which induced it to enter into the league. France now appeared to them another Poland. Policy checked their daring, and selfishness led astray their policy. The Emperor declared Valenciennes to be his conquest. The Prince of Saxe-Cobourg threatened an invasion far better concerted than that of the king of Prussia. He had already obliged the French to quit Cæsar's camp; and Cambray would have yielded but feeble resistance, and the line of strong places would have been passed. The numerous German cavalry was about to over-run the plains of France. Paris would have known its approach by that of famine: but Austria forgot Paris and France, and fixed its thoughts on Quesnoy and Maubeuge, as did England upon Dunkirk. An absurd order was issued by the cabinet of St. James's; and the English army, commanded by the Duke of York, separated itself from the conquerors of Famars. Had the most inveterate hatred directed this movement, it could not have rendered it more incompatible with any plan of future concert, and mutual support. The Prince of Cobourg marching towards Maubeuge, and the Duke of York towards Dunkirk, caused a separation of their forces, exactly such as active and provident enemies could have wished.

Robespierre having brought the king to the scaffold, and extinguished the Gironde, found that the next obstacles in his way to sole and absolute rule were *the Mountain*, and the Commune

mune of Paris; at the head of the first was *Danton*, and his partizans; while *Choumette*, *Hebert*, and the Prussian *Clootz* exercised the principal sway in the latter. The dextrous tyrant contrived to insinuate himself into the confidence of the dreadful *Danton*, and agreed with him on the introduction of new measures, and the appointment of a committee of clemency. *Camille Desmoulins* was set to work to prepare the public for this change. He wrote under the signature of *the old Cordelier;* he attacked the chiefs of the commune with his utmost force; and he exposed their infamous and extravagant institutions of Atheism. He gave to his pen the utmost freedom. He fancied that he discovered a close resemblance between the events and personages of the revolution and others which are to be found in history. He dared to compare France under a pretended reign of liberty, to that of the Roman empire under Tiberius, Nero, and Domitian. By passages from Tacitus, he described the fantastic and inconsistent cruelties of revolutionary oppression; and in making use of this veil, he had neither the intention nor the power of dissembling the evident applications of them. The translator could not exonerate himself, and Tacitus appeared an implacable accuser to the consciences of these men, who were astonished to find in history the models and the punishment of their enormities. Hope entered the ten thousand prisons of France, all regarded *Camille* as the interpreter of the intentions of *Robespierre*, and all cherished the fond expectation, that the tyrant was about to begin a reign of mercy: for *Camille* had in his papers heaped flattery on him, and represented him as a god. When the tyrant found that the Jacobins were all in arms against this plan of mercy, he abandoned his creature. Having set *the Mountain* and the *Commune* at war, he promoted in the committee of public safety the destruction of both. *Danton, Camille*, and the leaders of *the Mountain*, on the one hand; and *Chaumette*, *Hebert*, and the chiefs of the Commune on the other; were put in a state of arrest. What followed is well known. Had *Danton* not suffered himself to be lulled to security by *Robespierre*, but had raised *the Mountain* against his designs, it is thought that *Robespierre* would have succumbed. The committee of public safety was now without a check; it had gotten rid at once of two rival powers.

The party of *Chaumette* and *Hebert* added to all the other horrid qualities which distinguished the revolutionary factions, those of avowed atheism and barbarism, who were the declared active enemies of religion, and of the arts and sciences. It consisted of persons who, previously to the revolution, had been guilty of crimes; and who must have been regarded as infamous in all countries, and in all times. It was a league of the

the most vile and abandoned. They did not even affect a regard for probity and honour; and they were equally the enemies of decency and of justice. They hated talents as much as they detested virtue. They had great influence over all the existing authorities, their power was felt in the convention, in the tribunals, and in the committees. In the commune of Paris they were absolute, and the whole military force of the capital was at their disposal. By setting this party and *the Mountain* at variance, their wily enemy got the better of both.

The proceedings of these Vandals, as directed against religion, its temples, and its ministers, as well as against the monuments of art, form a very interesting part of these volumes. Their destruction, and the check given to their horrible career, are benefits for which the world is indebted to *Robespierre*. Had this horde not been stopped, the author supposes that they would not have spared the national library, the museum, and the other repositories of the arts and sciences. They meditated the proscription of several classes of persons; among whom he reckons the clergy who refused to abjure their religion, the men of letters who protested against so many horrors, and the artists who had opposed the destruction of the *chef-d'-œuvres* on which they had formed themselves. It was this party which desecrated the churches, which introduced into them the worship of the Goddess of Reason, and which enticed priests to appear at the bar of the Convention to make a profession of apostacy.

How credulous, and how destitute of that cool dispassionate turn of mind which appreciates the weight due to idle rumours, must the people of France be, when this respectable writer employs two pages to prove that these mischiefs were not procured by the bribes of Mr. Pitt, and that this vile horde did not receive his pay?

The fifth book takes up the history at the fall of *Robespierre*, and brings it down to the dissolution of the Convention, and the commencement of the directorial government. Speaking of that assembly at the period in question, the author says that it absorbed all kinds of power; it held in its hands the property, the liberty, and the lives of millions; it commanded fourteen victorious armies; it shook the throne of many kings, and humbled them all. Such an assembly made kings of its orators. The pretensions to the first employments were limited to none. A revolutionary language and a revolutionary administration required no study. The language of the Convention was all ready formed, and a people half barbarous never made use of one that was more poor, monotonous, and void of meaning.

Robespierre,

Robespierre, having annihilated every power that formed any check on that of the committee of public safety, was taking measures to effect the destruction of such of the members of that body as were likely to thwart his ulterior views: while the latter, urged by a regard for their personal safety, plotted against the tyrant, and effected his downfall. There was no real difference in principles, and no opposition in regard to measures between the parties who came to issue on the 4th of July 1794. It was a struggle for dominion on one hand, and for life on the other. When the insurgent party found itself victorious, it was at a loss respecting what measures it should pursue, and to what quarter it should look for support. It consisted principally of the followers of *Danton*, whom the author describes as having been reclaimed from their dreadful errors, and as disposed to act in future according to the rules of justice and humanity. Their cautious and slow progress in this honourable career, and their frequent deviations from it, are here circumstantially related. One of the first effects of the fall of *Robespierre* was that of setting the press free; and it must be owned that it rendered signal service at this time to France. To it was owing the degree of preponderance which honest and just persons attained, as well as the punishment which reached a few of the more conspicuous authors of the former horrors.

This part of the work furnishes much matter for reflection. The rapid change, which the author describes as having taken place in the *Dantonists* subsequently to the 4th of July, is a phænomenon; and not less curious is the relation of the slow approximation of this party to the remains of the Gironde, and the formation of a predominant body of *modérés* in an assembly in which every outrage on decency, humanity, justice, and religion had received countenance and sanction. Even *Legendre* appeared the advocate of clemency, and it was this once sanguinary *enragé* who emptied the prisons of Paris.

The most crying of the abominations of modern France still defiled the register of its decrees; for the law which robbed the emigrants of their property remained unerased: yet it was not denied that the tables of proscription had been drawn up by the men of blood, and that no principle of justice had been regarded in the formation of them. This abominable law placed the lives of one hundred thousand individuals at the mercy of the Convention: but at length this assembly consents to receive appeals; and the task of hearing and deciding on them was assigned to one committee only, that of legislation. Some thousands of decisions were made, and all favourable to innocence: but, at the rate of proceeding then established, it would have required half a century to pronounce on all the cases.

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The measures of the Convention, during this its last period, are very strange and motley; they are placed in their true light in these pages, and appreciated with judgment and discrimination.

The task which this writer imposed on himself must be owned to have been a difficult one: but his execution of it is creditable to his diligence and his talents. Indeed, we regard this history as the most impartial, and, in proportion to its size, the most instructive that has yet been published relative to the period of which it treats: thus estimating, therefore, the qualifications of the author, we wish that he had constructed his work on a larger scale. His style and manner often brought to our recollection those of *Perefixe*, the admired biographer of Henry IV.

Jo.

ART. IV. *Nouvelle Encyclopedie*, &c.; *i. e.* A New Encyclopædia, or Dictionary of Literature, Morals, and Politics. By a Society of Men of Letters. 8vo. 3 Vols. Paris. 1803. Imported by De Boffe. Price 1l. 1s.

THE light of reason, say the compilers of this work, when speaking of the state of literature in France in their preliminary discourse, is obscured; thick darkness overshadows the horizon of science; genius is extinguished; all taste for the belles lettres has disappeared; licentious works, dangerous productions, and frivolous romances, have succeeded to the immortal writings which rendered illustrious the reigns of Louis XIV. and Louis XV. Mere pretenders have usurped the sceptre of literature; the pillars of knowlege are shaken; and soon, in all probability, we shall see only ruins, scattered and mutilated monuments, over which the advocates of truth, and the friends of philosophy and virtue, will vent their sighs. They observe also that the decline of letters and the corruption of manners accompany each other, and precede the fall of empires, and the slavery of nations. The age of Louis XIV. witnessed a new generation destined to combat ignorance, to dispel the prejudices and errors under which nations laboured, to extend human knowlege, and to establish in the world the empire of truth, virtue, and happiness. This privileged race enlightened the mind, purified conscience, taught man his rights, his importance, and his destination, and set the example of submission to all the moral and religious precepts.

While this culture of the understanding was proceeding, the manners of the age were improved. A gentle urbanity pervaded human intercourse, principles of benefice were diffused, and all the sources of public felicity overflowed. Thus

was prepared and introduced that age of philosophy which astonished Europe by its grandeur, and enriched humanity with its benefits.

Painting in strong colours the degenerate taste of the present day, which prefers romances to all kinds of instructive reading, and which forsakes the theatres of *Racine* and *Voltaire* to attend the burlesque scenes of *Montausier*, and the buffooneries of the *Boulevards*; and censuring the writers who flatter and gratify these sickly propensities; the editors admit that there still remain a few literati of a better sort, who honourably labour to promote science, truth, and virtue: but they are few; and France, they say, is on the eve of being altogether deprived of its luminaries of that description. Indeed nothing can be more gloomy than the picture which these compilers give of the moral and literary state of their country; and we fear that it corresponds too generally with the fact. They state that, alarmed by a fatal revolution which threatens to extinguish all taste for literature, to efface from memory the principles of science, and to annihilate public morality, they have set on foot a work which shall contain the spirit and choicest parts of those publications which have enlightened mankind, and which are calculated to call forth and fortify a taste for science, and a love of truth. The design is certainly laudable; and not being attended with any great difficulty, it is likely to be successfully executed. Situated as France at present is, fresh repasts cannot every where be provided, but old dishes must be re-cooked; and, when better fare cannot be obtained, this must be thankfully accepted. Considering the rigid principles professed in the preliminary discourse, we are at a loss to discover how some of the articles, which we observe in these volumes, found their way into them. The editors, while they bewail the effects of the revolution, yet fill their volumes with extracts from the very writers who are regarded as having paved the way for that portentous change in human affairs.

This publication has no claim to the title of a Dictionary. The article under each word is for the most part nothing more than one or more extracts from some celebrated writer or writers, and is logical or rhetorical, solid or declamatory, concise or diffuse, according to the character of the work from which it is taken. Nothing is arranged nor digested; and no care is taken to give a clear and full view of each subject that is introduced. Though, however, it bears no resemblance to a dictionary, it must be allowed to be an entertaining and instructive miscellany. It may be valued beyond its merit in foreign countries, on account of its copious extracts from writers who are only in few hands; and in this view alone

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it can present any interest to intelligent readers. It promises to be voluminous, since three thick volumes extend only to the close of the letter *E*.

Jo.

ART. V. *Lettres écrites*, &c.; *i. e.* Letters written during the Reign of Augustus, prefaced by a Summary of the History of the Romans and the Gauls from their Origin to the Battle of Actium. 8vo. pp. 400. Paris. 1803. Imported by Dulau and Co.

THESE *modern antiques*, when judiciously manufactured, are not to be despised. By employing fictitious travels and imaginary correspondence in displaying the arts, establishments, customs, and manners of antient nations, a more lively interest is excited than can possibly be produced by those details, which occur in books professedly devoted to the subjects of Grecian and Roman antiquities. It is necessary, however, to remark that, in this species of novel writing, invention should be carefully restrained within prescribed limits; and that no fact or trait should be adduced, descriptive of the habits and character of the people with whom the writer feigns himself to be contemporary, which is not justified by appeals to adequate authorities. In such compositions, the author is allowed to invent incidents, by which detached hints and anecdotes may be agreeably concatenated; to bring scattered information into one point of view; to interweave such remarks as naturally arise out of the subject; and to present those reflections by which readers of the present day may be expected to profit: but, while every proper liberty is granted, a strong protest must be entered against any sacrifice of the truth of history to amusement, and against those lazy compilations which contain assertions and representations unsupported by the necessary proofs. Since the merit of these agreeable fictions, as they may be termed so far as the story is concerned, is to give real information, we are decidedly of opinion that they ought to be loaded with references in the margin; and that the author ought not to deem his task wholly performed by stating, at the beginning, the several authorities from which he has collected his materials.

The letters before us are deficient in this as well as in other respects. Though pleasingly written, and calculated to give a general view of the life of the Romans in the splendid Augustan æra, they are not altogether correct; and though not destitute of quotations, these are not sufficiently numerous to satisfy the mind. The libertinism of antient Rome is mixed up with modern French gallantry, and Virgil, Horace, Catullus, and Propertius *shine* in French verse. The indelicate and gross

rites,

rites, which prevailed in the reign of Heathen idolatry, are unnecessarily displayed, and obscenity is rather justified than condemned. We find here a not unfaithful representation of the extreme luxury and magnificence of the Romans when at the summit of their empire, of the profligacy of their manners, and of the baneful effects of national opulence, with its concomitant indulgence, on the spirit of liberty. The horrid proscriptions under Marius and Sylla cannot be detailed without bringing to our recollection modern enormities of a similar kind; nor can a Frenchman advert to certain facts in the Roman history, without reflections applicable to his own. Thus, a writer of one of these letters, after having related to his friend the discovery of a conspiracy to destroy Augustus, adds; 'I think that I ought to be thankful to Heaven that this conspiracy has not succeeded. Every thing human is imperfect. All governments have their faults. When we live not unhappily under one, let us guard against wishing for another, for that may be worse. As to Revolutions, they are the scourges of humanity.'

Agamede, who makes the principal figure in this correspondence, is a young Gaul; who, going from Marseilles to Rome, during the reign of Augustus, writes to his dear Quercilia an account of all his adventures. Murena meets him, and hospitably invites him to his house, and hence he obtains an introduction to *good company*, as it is called; by which means he sees the private life of the Romans, and explores the metropolis of the world under some advantages. A singular adventure with Julia, the daughter of Augustus and wife of Marcellus, obliges him for a time to absent himself from Rome. This interval he employs in an excursion* into Latium and the Campania, visiting Tibur (now *Tivoli*), Tusculum (*Frescati*), Alba (*Albano*), Auxur (*Terracina*). Gæta, Minturnum, Capua, Naples, Puteoli (*Puzzuolano*), Stabia, Pompeii, Herculaneum, &c.; and though the notices are short, they seem to carry us back to antient times. At Naples he meets with Virgil, whose character is thus sketched by the young Gaul: 'Virgil speaks very well on the subjects of Poetry, Natural Philosophy, Medicine, and Botany: he has a modest air, and is as reserved as a young maiden; he carries his timidity so far that he avoids shewing himself in the streets, as if this would lessen his proper consequence; nevertheless he has a bluntness of character; and something rustic and unpolished appears in his aspect. His manners are simple, he speaks slowly, and his enunciation is not easy: but he possesses an eloquent look, and in the warmth of conversation we find the man of genius.'

* Supposed to have been made in the year of Rome 728.

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The portraits of Horace and of Mecænas are also annexed:

'Full of liberty, taste, and ease, Horace expresses himself with correctness, and enlivens his discourse with sparks of wit. He is a sound philosopher, with excellent principles on his tongue, which often belye those of his heart. No one is better acquainted with his own language; no one has a greater right to be offended by faults of grammar: however he is not a fatiguing *purist*, but readily pardons the phrase which he does not approve. Augustus has a great regard for him, and sometimes calls him the amiable debauché, and the pretty little man. Complaining one day to the poet that his odes were too short, "take care," said he to the Emperor, "that your children do not appear greater than yourself."

'If you would see a person of an elegant carriage, of majestic gesture, of noble and polite manners, of a calm, flowing, and luminous conversation, possessing the views and experience of a statesman, with a genius which can accommodate itself to the level of all kinds of society, with much pliancy, affability, and energy of character; at one time displaying as much vigilance and active intrepidity as at another he manifests lazy and soft indulgence;—look to Mecænas*, for all these traits unite in him.'

The letter which announces the death of Virgil is perfectly in the French style:

'Gods! cruel Gods! what news have I just heard! ... Weep, tender Quercilia; weep, ye Muses; weep, ye Fine Arts, Virgil is no more.

'Virgil is no more! Ye artists, poets, philosophers, men of virtue, and men of feeling, crown yourself with melancholy cypress, for your friend, your father is dead!'

We must observe that the author is sometimes unnecessarily diffuse: but he has collected much information, and many affecting and amusing anecdotes of the Augustan age; and though his letters will not supersede the study of Roman and Gallic Antiquities, they may be of use in refreshing the memories of those who have hastily travelled over this department of literature.

This volume is very incorrectly printed, and is openly furnished with *four pages* of Errata. Some of the references are also erroneous. Mo.y.

ART. VI. *Traité des Arbres*, &c.; *i.e.* A Treatise on those Trees and Shrubs which are cultivated in France, in the open Air; by DUHAMEL. The Second Edition, considerably enlarged. Vol. I. Folio. pp. 264. With four Livraisons of Vol. II. and one of Vol. III. Paris. Imported by De Boffe. Price 1l. 16s. each Number.

IF the writings of DUHAMEL be rarely illumined by the coruscations of genius, they are honourably adorned by the pure

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* In referring in another place to the story of Mecænas with Galba's wife, the author completely spoils it.

and steady rays of solid observation,—of wise and benevolent intention. With a very few exceptions, they relate to those objects of national utility which are independent of the vicissitudes of external intercourse, and of those sufferings and crimes with which the lust of conquest afflicts the earth.

We scarcely need acquaint our readers that this indefatigable and truly patriotic author bequeathed to posterity, about half a century ago, the result of his valuable observations and experiments on the Trees and Shrubs which endure the climate of his native country. It was his own reasonable and generous desire, that a work of such importance might be continued by able hands, and adjusted to the progressive exigencies of Botany and Agriculture. The present editors, accordingly, have not only retained the original title, but have greatly extended the plan, and embellished their labours with very elegant decorations.

For the sake of those who may intend to become purchasers, it may be proper to note that the number of species which it is proposed to describe will be little short of two thousand, one half of which will be figured in coloured engravings, designed and retouched by *Redouté*, who has deservedly obtained a distinguished name for his botanical drawings. Each genus will be illustrated by at least one figured species, and, when numerous, by several of the most remarkable. Each delivery will contain six plates, and at least four sheets of letter-press, in the elder *Didot*'s beautiful type. The price to subscribers is 30 francs for each number. A set, with coloured plates, but of inferior paper, may be had for 18 francs; and another, with uncoloured plates, for nine.

Under the title of each genus is marked the place which it occupies in the Linnéan arrangement, and in the natural method of *Jussieu*. Then follows an exposition of its characters, succeeded by a distinct statement of those which are essential, differential, or secondary. The natural order indicates the family to which it belongs, and the genera to which it is most nearly allied. The name and etymology are next considered; and lastly, under the head of *observations*, are mentioned the number of appertaining species, their natural latitudes and climates, which of them are indigenous, which have been habituated to the temperature of France, &c. The title *Species* comprehends, in like manner, the requisite botanical definitions, a selection of references and synonyms, the vernacular name of the plant, its varieties, its season of flowering and of ripening its fruit, its native habitation, the manner in which it is affected by the influence of soil and climate, its medical and economical uses, the requisite details concerning

its

its culture, notices respecting its history, &c. The respective genera are not published in the order of the alphabet, nor according to any scientific distribution, but a distinct index at the end of each volume compensates this apparent defect.

The first volume exhibits 26 species of *Andromeda*, 11 of *Arbutus*, 4 of *Baccharis*, 3 of *Calycanthus*, 6 of *Capparis*, 2 of *Cercis*, 23 of *Daphne*, 2 of *Fuchsia*, 2 of *Gualtheria*, 16 of *Jasminum*, 8 of *Ilex*, 5 of *Kalmia*, 18 of *Lonicera*, 17 of *Lycium*, 19 of *Myrtus*, 2 of *Philadelphus*, 5 of *Sambucus*, 13 of *Smilax*, 2 of *Stewartia*, 4 of *Taxus*, 6 of *Tilia*, 3 of *Vinca*, 3 of *Viscum*, besides a single species of each of the following genera: *Aristotelia*, *Aylanthus*, *Buddleia*, *Ceratonia*, *Cyrilla*, *Fontanesia*, *Koelreutheria*, *Ptelea*, and *Ulex*, not including several varieties. The odd numbers contain a single species of *Catalpa*, *Hortensia*, *Potentilla*, *Tecoma*, and *Thea*; 2 of *Castanea*, *Paliurus*, and *Platanus*; 4 of *Ephedra* and *Liliodendrum*; 6 of *Thuya*; 8 of *Cupressus* and *Evonymus*; 10 of *Colutea*; 13 of *Sophara*; 19 of *Ziziphus*; and 40 of *Rhamnus*.

Having intimated thus much in regard to the plan and contents of this splendid publication, we shall translate two articles, to enable our readers to judge of the manner in which the descriptive part is executed. The first, it will be perceived, is an example of an entire addition, and the second of a republication, with very considerable enlargements.

'HORTENSIA.

'HORTENSIA. JUSS. Class XI. *Dicotyledones monopétales. Corolla epigynous. Anthers distinct.* Order III. HONEYSUCKLES.

'HORTENSIA. VENTENAT*. Class XIV. *Dicotyledones polypetales. Stamens perigynous.* Order II. SAXIFRAGES.

'GENUS.

'*Exterior blossoms.*

'CALYX. Corolliform, large, divided to the base into four or five leaflets, broad in the middle, straitened at the base into a short claw, and open.

'COROLLA. Of five small petals, of a line or two in length, concave, and a little open.

'STAMENS. Ten—though, sometimes, six or eight. Filaments cylindrical, attenuated, and subulate at the summit, a little longer than the petals, covered with didymous, rounded, straight, and greyish anthers.

'PISTIL. An abortive germ, bearing two or three short, thick, and connivent styles, terminated by an obtuse stigma.

'*Interior blossoms.*

'CALYX. Adhering—with four or five teeth on the edges.

'COROLLA. Of four or five petals, alternating with the teeth of the calyx—ovato-concave, very open, and deciduous.

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* *Tableau du regne végétal,* tom. III.

'STAMENS. Ten, and sometimes seven, or eight. Filaments cylindrical, and furnished with rounded anthers.

'PISTIL. A spherical germ, adhering, trilocular, surmounted by two, three, or four styles, longer than those of the other flowers.

'PERICARP. With three cells, and containing a great many seeds.

'ESSENTIAL CHARACTERS. Barren flowers, distinct from the fertile, which are situated in the bifurcations of the foot-stalk. Germ with three cells.

'SECONDARY CHARACTERS. A shrub remarkable for its tufts of blossoms, disposed in terminating corymbi. Leaves opposite and elliptical.

'NATURAL ORDER. This genus is allied to the family of Saxifrages, and particularly to the hydrangeas, with which *Smith* has united it: but its fertile flowers, distinct from the barren, and its trilocular germ, sufficiently discriminate them.

'DENOMINATION. The celebrated *Commerson* named this shrub *Hortensia*, from *Hortensia Lepaute*, the wife of his intimate friend, *Lepaute*, the watch-maker. He had, at first, designed it *Lepautia*; that the compliment, however, might be more pointedly directed to Madame L., he changed it to *Hortensia*. The English include this shrub under the general name of *Hydrangea*, and retain *Hortensia* as its specific appellation.

'OBSERVATIONS. Only one species belonging to this genus is known. It is a native of China.

'SPECIES.

'HORTENSIA *Opuloides*. Tab. 24.
'H. *foliis ellipticis, serratis, floribus nudis, staminibus aqualibus.*

'HORTENSIA with guelderose leaves. Pl. 24.
H. with elliptical and serrated leaves; flowers naked; stamens of equal length.

'HYDRANGEA *hortensis, foliis ellipticis, serratis, glaberrimis, staminibus æqualibus.* SMITH. Ic. pict. 1. p. 12. tab. 12.

'*Hydrangea hortensis, cymis radiatis, foliis ellipticis, utrinque attenuatis, dentatis, glabris.* WILLD. Sp. Pl. 2. p. 633

'*Primula mutabilis, caule fruticoso multiplici, foliis ovatis, serratis, floribus nudis.* LOUREIR. Coch. p. 127.

'*Hortensia.* JUSS. Gen. Plant. p. 214. LAM. Illust. t. 3.

'*Sijo.* KAEMPF. Amæn. 854.

'Commonly, Japan rose.

'In German, *Schonbluende Hydrangea.*

'A shrub which rises to two or three feet, somewhat ligneous. Stems branchy, thick, cylindrical, straight. Branches furnished with opposite leaves. Leaf-stalk, short, thick, of a whitish green, slightly tile channelled on the upper surface. Leaves elliptical, large, from six to nine inches long, smooth on both sides, glossy on the upper surface, tipped with a beautiful green, and, sometimes, with a purplish red, marked by large fibres, which form an acute angle with the mid-rib, and deeply serrated on the edges. Flowers of a red colour, in a terminating corymbus.

'BLOSSOMS

'Blossoms—during the fine season, and continues in flower during two or three months.

'Inhabits—China and Japan. Within these few years, it has been cultivated in various parts of France and England.

'History. It is only of late that this plant has been known in Europe. It was formerly cultivated at the *Réduit*, a garden in the Isle of France, having been brought thither from China. In 1789, the date of the then catalogue, it had not found admission into the royal garden there. At present, it is very common in our neighbourhood, and in most parts of France.

'Uses. Of the ornamental shrubs which have been recently domesticated (*acclimatés*) in France, few are more interesting than the Hortensia. Its beautiful blossoms of a rosy hue, and destined to retain their gayest aspect during several months of summer, intitle it to the fond regards of every florist. Since its introduction into Europe, accordingly, every body has been anxious to possess it; and it now graces the garden or the toilette of every fine lady. Though destitute of smell, its increase is an object of interest and utility. When it has become more common, it may richly adorn our parterres, and inspire the votaries of fashion with a taste for new flowers. The gratification of this taste may, we confess, be attended with some expence, but it leaves no regrets behind it; nor, like so many other pleasures, does the contemplation of Flora's charms impair the health; on the contrary, it revives our drooping spirits, and purifies the atmosphere which surrounds us. This shewy plant has long been an object of particular attention among the Chinese; for we find its blossoms painted on most of the stuffs and papers which we import from their country. Many plants of New Holland and America, several of which we shall have occasion to notice in the course of this work, are not less deserving of attention than that now under our consideration.

'Culture. In Paris and its neighbourhood, this shrub is affected by severe frosts, and its leaves are considerably injured in the open air: but in England, on our sea-coast, and throughout the South of France, it endures the winter abroad, and becomes much more beautiful than when reared in confinement. It delights in a good rich loam, and requires frequent watering during its growth. In summer it should be skreened from the wind, and placed in a shady situation.

'The Hortensia is easily propagated by cuttings of branches connected with part of the stem, or of an old branch, thrust into the earth, or a pot. These cuttings may be procured about the end of winter, when the plant is just in full sap. When put into the ground, they should be cut over at one or two inches at most from the surface, so as to leave a bud or two uncovered; and the part of the stalk which is affected by this operation should be immediately smeared over with ointment. The reason for this proceeding, says *Rozier*, is obvious. The cutting remains fresh only in consequence of its union with the earth: the part above the surface, then, will be dried up by the winds and the sun, because there is no regular root to convey the sap upwards to the top of the stalk, and no leaf on the

stalk to convey it downwards to the situation of the root. Again, suppose some radical fibres actually formed, the juices which they can extract from the earth will be unable to make their way to the top of the stem, especially when exposure to a dry air has obliterated the sap-vessels; whereas, by lopping within a bud or two of the surface, the natural moisture of the earth preserves the projecting part in a state of freshness, and the sap is directly conveyed to the first or second bud.

'It has been questioned whether cuttings should terminate in a point, or in a flat circular manner. *Rozier* is of opinion that both methods are equally good, in different circumstances. The first is preferable in the case of common timber, which requires depth, especially in a stony soil: but the circular section is better suited to a delicate plant, destined to a light soil, because it presents more bark for the formation of the ring, and more ring for the formation of the roots.

'In the course of a fortnight, the cuttings of the Hortensia begin to take root, and, about mid-summer, they blossom. This plant is also readily propagated by layers of the inferior and new branches, which should be bent gradually, on account of their stiffness. I have seen very beautiful plants of the Hortensia at the National Museum, and in the Celsian garden.'

This account of a plant lately introduced to the public notice is nearly as ample and correct as we could desire. The author or authors, however, might have adverted to the curious transformation of colour to which the flowers are incident. We may also remark that the circumstance of our Hydrangea bearing the winter with impunity, out of doors, should be taken with considerable limitation. "Some trials have been made with it," says Professor Martyn, "to stand abroad; and it is hardy enough, in a sheltered situation, and warm soil, to endure most of our winters; but it does not flower so well in the open air as in a green-house. The garden Hydrangea, therefore, must be considered rather as a green-house plant than a hardy one, and superfluous plants only ventured in the open borders of the flower-garden."

To enable the judicious reader to form an estimate of the additions and improvements which enhance the present work, we shall quote the article *Tulip-tree*, as treated by DUHAMEL, and as it appears in its recently extended form.

'TULIPIFERA, CATESB. LIRIODENDRON, LINN.

'TULIP-TREE.

'DESCRIPTION.

'The flower of the Tulip-tree is formed by a calyx which has three leaves, resembling petals; they are oblong, hollowed like a spoon, and fall off with the petals. The latter, from six to nine in number, are large, somewhat lengthened, rounded at the extremity, and disposed like the leaves of a rose.

'Within

'Within the flowers are several stamens which proceed from the base of the pistil. They are furnished with long and narrow summits *, which have their origin in the base of the petal.

'The pistil is formed of many embryos, disposed like a series of cones, and surmounted by very short styles.

'Each embryo becomes an oblong narrow capsule, swelling at the base, terminated by a membranous folicle, and containing a seed at the lower extremity. The union of all the seed-vessels forms a scaly fruit, not unlike to the cones of the fir tribes. The flowers of this tree bear some resemblance to those of the Tulip.

'The leaves of the Tulip-tree are large, of a firm, compact texture, deeply notched, and of a beautiful green. Their form is peculiar; for they seem as if cut at the extremity, in a perpendicular direction to the mid rib. Their long foot-stalks are sufficiently strong to support them, without hanging. At their insertion in the branches, on which they are placed alternately, they are accompanied by two large oval stipulæ.

'SPECIES.

'TULIPIFERA *Virginiana, tripartito aceris folio, media lacinia veluti abscissa.* Pluk. Alm.

'Virginian Tulip-tree, with maple-leaves, which seem to be cut at the extremity. In Canada, YELLOW-WOOD.

'TULIPIFERA *Virginia,* &c. Pluk. See MAGNOLIA.

'CULTURE.

'Our Tulip-trees are raised from seeds, which are sent to us from Canada and Louisiana. These trees, like the linden, may also be propagated by layers.

'They delight in moist ground, and are of very tardy growth in dry situations.

'USES.

'The Tulip-tree is one of the most beautiful which we can cultivate. It attains to an astonishing height and thickness; its leaves equal in elegance those of the American Plane, and its flowers are large and beautiful. Hence the propriety of greatly extending its culture, for the purpose of planting it among clumps, and in the formation of stately avenues.

'Our Tulip-trees in this country are still too young to allow us to pronounce on the quality of their timber. We are assured, however, that, in some parts of Canada, the Tulip-tree is preferred to all others for canoes of a single piece.'

We now present our readers with the same article as it is given in the second edition, suppressing only such parts as are re-quoted.

'LIRIODENDRUM. TULIP-TREE.

'LIRIODENDRON. LINN. Class XIII. *Polyandria.* Order VII. *Polygynia.*

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* Anthers.

'LIRIODENDRUM. JUSS. CLASS XIII. *Dicotyledones Polypétales. Stamens hipogynous.* Order XV. MAGNOLIAS.

'GENUS.

'CALYX. With one, two, or three divisions, and sometimes none. Divisions oblong, concave, opening in the form of petals, deciduous, sometimes provided at the base with two unpersisting floral leaves.

'COROLLA. Six, and sometimes nine petals, united, bell-shaped, rounded, obtuse, channelled at their base. The three outer, deciduous.

'STAMENS. Filaments numerous, shorter than the corolla, linear; anthers very numerous, oblong, adhering to the sides of the filaments, which are flattened.

'PISTIL. Numerous germs, disposed in a conical form, surmounted by as many spherical stigmata, destitute of styles.

'PERICARP. *Samaræ*, or scales, corresponding to the number of the germs, dilated at their base, and divided into two compartments, containing each one seed, terminated by a plano-lanceolate, membranous wing, imbricated round a subulate axis, and deciduous.

'SEEDS. Numerous, solitary on the upper scales, and in pairs on the lower, oval, slightly compressed, smooth, and coriacious on the surface.

'ESSENTIAL CHARACTERS. Stigmata inserted immediately on the germ. Fruit, or samara, with one or two seeds, and in the opening.

'SECONDARY CHARACTERS. Trees, or shrubs, with simple leaves, often lobed, and flowers solitary.

'NATURAL ORDER. The Tulip-tree belongs to the family of *Magnolia*, exhibiting several marked approaches to that genus. Yet the close fruit, or scale, and the sessile stigma are sufficient grounds of distinction, and should caution us against uniting them as formerly.

'ETYMOLOGY. The name *Liriodendrum* has been applied to plants of this genus, on account of the resemblance which their flowers bear to those of the liliaceous tribes, especially of the Tulips.

'OBSERVATIONS. Botanists have recognized four species of Tulip-tree. That which has been naturalized in Europe for several years grows spontaneously in the forests of North America. The other three are natives of China and the East Indies.

'SPECIES.

'LIRIODENDRUM TULIPIFERA. Virginian TULIP-TREE.

L. *foliis lobatis, lobo maximo truncato, calyce triphyllo.* T. with lobed leaves, the largest lobe truncated, calyx with three divisions.

'LIRIODENDRON. *Tulipifera, foliis lobatis.* LINN. Sp. Plant. 755. Hort. Cliff. 223. Hort. Ups. 154. TREW. Ehr. I. 10. AIT. Hort. Kew. II. 250.

'*Liriodendron Tulipifera, foliis trilobis truncatis, calyce triphyllo.* WILLD. Spec. Plant. II. 1254.

'*Tulipifera Liriodendron.* MILL. Dict.

Tulipifera

'*Tulipifera Virginiana, tripartito aceris folio, media lacinia velut abscissa.* Pluk. Alm. 379. t. 117. f. 15. & tab. 248. f. 7. CATES. Car. 1. p. 48. t. 48. RAY. Hist. 2. p. 1798. DUHAM. Arb. tom. 2. t. 102.

'*Commonly,* Tulipe en arbre, or *Tulipier.*
'*In English,* Common Tulip-tree.
'*In German,* Virginischer Tulpenbaum.

'A tree which rises to 60 or 80 feet, stem cylindrical, slightly knotted, chapped and veined like marble, in the young plants. Wood white, spongy, very smooth, with large veins. Branches numerous, cylindrical, of a grey brown, bent at the extremities, and bearing branchlets, garnished with alternate leaves. Foot-stalk cylindrical, nearly of the length of the leaf, green, and unflattened at the base. Leaves smooth, of a glossy green on the upper, and whitish on the under surface, usually with three, and sometimes with more lobes—the upper, truncated. Flowers upright, solitary, terminal, of a greenish white, blended with yellow and red, in form and size not unlike the Tulip. Calyx with three petaliform divisions, surrounded by a floral leaf of two leaflets. Petals six. Stamens numerous. Germs many, forming a sort of cone. Capsules monospermous, imbricated round an axis, and terminated by a membranous, plane, and lanceolate wing.

'The Tulip-tree, a native of North America, was brought into Europe about the beginning of the last century. "The first tree of this kind," says Miller, "which flowered here, was in the gardens of the Earl of Peterborough, at Parson's-Green, near Fulham, which was planted in a wilderness, among other trees. Before this was planted in the open air, the few plants which were then in the English gardens were planted in pots, and housed in winter, supposing they were too tender to live in the open air; but this tree, soon after it was placed in the full ground, convinced the gardeners of their mistake, by the great progress it made, while those which were kept in pots and tubs increased slowly in their growth." At present, many pretty Tulip-trees may be seen in our environs, and several of them bearing flowers and fruit. At Malesherbes, Mereville, at M. Delaborde's country-seat, at Versailles, and in the garden of the Museum at Paris, there are avenues of this tree, which produce a charming effect.'

'USES.' To the expressions of DUHAMEL, quoted above, the editors subjoin;

'According to *Catesby*, some Tulip-trees of Carolina measure even thirty feet in circumference. We have seen some which were planted in our own neighbourhood about fifty years ago, which have attained to a great height. They are excellently adapted to the embellishment of our gardens and groves, and deserve to be ranked among the most beautiful of the trees with which America has enriched our country. "The ample shade of the Tulip tree," says M. *Dumont-Courset* *, "intitles it to a place among the planes, in our summer groves.

'* The Practical Botanist, by *Dumont-Courset*,—a work which presents very commendable views of Botany and Culture. Printed at Paris 1802. 4 vols. 8vo.'

groves. Its wood, less fragrant than that of the Magnolia, may, one day, be advantageously used within our houses, for the same purposes as the white Poplar and the Great Maple, with both of which it has some affinities."

'CULTURE.' Here DUHAMEL's remarks are inserted, with the following comment;

'Notwithstanding the authority of the learned DUHAMEL, we scruple not to assert, in consequence of the latest observations, that the Tulip-tree is not partial to a wet soil. It prefers coolness and shade. A parched or gravelly soil, or an argillaceous or marly bottom, retentive of moisture, would prove equally pernicious, or fatal to its existence. Like most trees, it may be propagated by layers, but sowing the seed in spring is a more eligible mode. American seeds are preferred to those of the home plants, though we have seen several trees produced from seed of this country. To raise young Tulip-trees, the seed should be sown in tubs, filled with light earth from the kitchen-garden, or in a bed in the open ground, and covered with a layer of peat earth, about an inch and a half thick. To forward their growth, and enable them to encounter the approaches of winter, the tubs or pots may be placed on a gentle hot-bed; but the glasses should be carefully shaded from the sun, and the germination promoted by moderate and frequent waterings. Weeds should be removed as soon as they appear. In spite of these precautions, only part of the seed will vegetate in the first year: the rest will make its appearance in the second, or even the third year. The first winter after the plants come up, they should be sheltered in a common hot-bed frame, or arched over with hoops, covered with mats, and exposed to the open air in fine weather. In the spring of their second year, they may be transplanted into nursery beds, in a shady aspect. When they have grown to the height of four or five feet, they may be removed to their permanent station. The younger they are, when removed, they thrive the better, and more readily put out their roots. "Some trees," says Miller, "have been removed pretty large, which have survived their removal; but young plants of two or three years old, which were planted near them, were much larger in fifteen years than the old ones." They should be placed at fifteen or twenty feet from one another. They must not be lopped, when young; and even when the trunk has acquired some vigour, this operation should be performed with great caution and moderation, cutting few branches at a time, and plastering the wound with a mixture of friable earth and cow's dung.

'2. LIRIODENDRUM Coco.	2. Coco TULIP-TREE.
'L. *foliis ovatis nitidis, floribus solitariis, calycibus triphyllis, corollis hexapetalis.* LOUREIRO Coch. 424.	T. with oval whitish leaves, flowers solitary, calyx with three divisions, corolla with six petals.

'INHABITS—China and Cochinchina.

'3. LIRIODENDRUM Figo.	Figo TULIP-TREE.
'L. *foliis incurvis reflexis, floribus*	T. with recurved and reflexed

solitariis,

solitariis, calycibus spathaceis, corollis hexapetalis. LOUREIRO Coch 424.

leaves, flowers solitary, calyx furnished with a sheath, corolla with six petals.

'INHABITS—China.

'4. LIRIODENRDUM *Liliifera.*

'L. *foliis oblongo-lanceolatis, calyce nullo.* WILLD. Sp. Pl. 2. 1255.

Liliaceous TULIP-TREE.

T. with oblong, lanceolate leaves, and no calyx.

'INHABITS—The mountains of the island of Amboyna.'

To do justice to an undertaking of such extent and importance, it might be necessary to adduce some of the articles which are treated with more circumstantial minuteness, as *Andromeda, Castanea, Cupressus, Myrtus, Thea,* &c.: but we fear that we should exceed our usual limits. We shall, therefore, only beg leave to remark that some of the species are too little known to afford room for particular description; that, of others, only the botanical characters are given, for the sake of uniformity; and that several, on the other hand, are inserted and described, on the *presumption* that they may thrive in France, in the open air, a circumstance which is not implied in the title. Although DUHAMEL's notices have been greatly enlarged, and for the most part corrected, (where correction was necessary,) the publishers seem not to have availed themselves, at least to any extent, of such respectable aids as Martyn's edition of Miller's Dictionary, Hunter's edition of Evelyn's Sylva, the writings of Marshall and Gilpin, the Bath Society papers, with various others which might be mentioned; and consequently their efforts, however laudable and productive, must still be regarded as inadequate to the complete performance of their task.

Muir.

ART. VII. *Annales du Muséum National,* &c. *i. e.* Annals of the National Museum of Natural History, by the Professors of this Establishment. Embellished with Plates. 4to. Eleven Numbers. Paris. Imported by De Boffe.

IT is fortunate for Science that the exertions of philosophers are not now repressed by those absurd prejudices, and ignorant superstitions, which obstructed the efforts of men of genius in preceding ages. The fate of Galileo presents no discouragement to the boldest scientific investigations: but we look back with pity to those days in which superior understanding exposed the possessor to imprisonment, and truth itself must be renounced or life and liberty be resigned. In tracing, however, the history of almost all those institutions which have contributed to the dissemination of real knowlege,

we

we perceive that ignorance retired with reluctance; that the abettors of exploded systems were fearful of experiment; that established professors were fond of engrossing instruction; and that to the bigotry of pretended philosophers, philosophy has owed many of the difficulties which have for a time retarded its advancement. We now perceive that Nature is an inexhaustible mine, and that there cannot be too many labourers in its several departments. Between nations, as well as between individuals, a commendable rivalry is established; and we are prepared to receive with gratitude every hint which is mutually offered for enlarging the scope of our knowlege.

The papers before us, which we derive from the Professors of the Museum of Natural History, established at Paris in the *ci-devant Jardin des Plantes*, form an acceptable present to the scientific world. Indeed, from such men as *Haüy*, *Faujas-Saint Fond*, *Fourcroy*, *Desfontaines*, *Jussieu*, *Geoffroy*, *Lacépède*, *Lamarck*, *Portal*, *Mertrud*, and *Cuvier*, something worthy of the public eye may be expected. To these dissertations, historical notices of the Museum are occasionally prefixed. The first paper of Number I. contains an account of it from its foundation to the year 1643; and in the 7th number, which begins vol. ii., this history is brought down to the year 1683.

This Institution had its commencement in a Botanic Garden; and the reader is desired to mark with interest how a garden, originally of small extent and possessing scarcely fifteen hundred living plants, with some articles of the Materia Medica preserved in drawers, is become a national establishment of the first importance, containing a school of living plants the most rich in species, a cabinet of natural history the most complete in all its parts, a collection of comparative anatomy unique of its kind, and a menagerie of living animals which begins to merit the attention of the public.

'The existence of gardens appropriated to the study of plants is of no great antiquity. The first of the kind was that of Padua, in 1540; those of Bologna and Pisa were instituted in 1547; that of Leyden in 1660. Henry IV. established one at Montpellier in 1598, and consigned the formation of it to *Richer de Belleval*, who published in the same year a catalogue of the plants with which this new garden was furnished. Persuaded of the utility of botany to medicine, and aware of the labour attending its study on a large scale, this prince thought that it would be a great convenience to collect, in one spot, the greatest number of plants that could be procured, which might serve as a book to all students in common, and be to them an infallible guide. The garden of Montpellier, constructed with this view, was soon found to possess considerable advantages, and threw a lustre on the Faculty of Medicine in that city. A similar garden had been also formed by the faculty at Paris in

1597, and a note * is to be found in its registers, specifying the sums paid to *John Robin*, the gardener, for making out the borders and the necessary walks and paths. The very confined limits of the ground did not allow any enlargement of plan; nor of rendering it such a depositary of plants as the avowed purpose of its institution required. *Robin* himself however possessed a garden in Paris of greater extent, in which he planted and cultivated the most beautiful and rare flowers, to serve as models for painters and workers in embroidery, which was much in fashion towards the end of the sixteenth century. He published in 1601 a Latin catalogue of his garden, containing 1300 plants, and dedicated it to the Faculty of Medicine. Henry IV. and Louis XIII. encouraged *Robin*, contributed to his expences, and gave him the title of their Botanist and *Simpler*. He obtained the same advantages for his son *Vespasien Robin*, whom he associated with himself. He also was distinguished by his application to the same pursuits, and published a new Latin catalogue of 1800 plants cultivated in 1624 in the same garden.'

Such was the humble origin of the study of Botany in Paris: but it soon took a wider range, was espoused with more zeal, and acquired an establishment more adapted to its nature. *Gui de la Brosse*, one of the physicians in ordinary to Louis XIII. hurt at observing the collections of living plants possessed by some cities, and even by some individuals, conceived the plan of establishing in Paris a public garden, in which should be collected and cultivated plants from all countries, for the purpose of conveying an accurate knowlege of this science. He communicated his idea to *Hérouard*, the King's first physician, who obtained from Louis XIII. letters patent for the creation of a Botanic Garden in one of the Fauxbourgs of Paris; the superintendance of which was confided to the first physician and his successors, with the power of nominating a person to whom the actual care, direction, and culture of it was assigned. *La Brosse* was appointed to this office by *Hérouard*, and confirmed by the King. Some obstacles, which occurred on the death of *Hérouard*, were overcome by the activity of *La Brosse*; who, gaining the concurrence of the new first physician, *Bouvard*, prevailed on the government to purchase at the sum of 67,000 livres, a piece of ground of about 24 acres ex-

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" * *Die* 30*a*. *Octob.* 1597, *ex decreto facultatis Decanus egit cum Joanne Robin de construendâ areâ et simplicibus excolendis, et cum illo de honorario convenit, ipsique pro terræ pinguis exportatione in aream, horti culturâ, seminibus, plantis, et aliis impensis necessariis, persolvit* 73 *liv.* 1*s.* 6*d.*; *pro stipendiis anni exacti die D. Remigii* 1598, 36 *liv. Notandum adhuc ab illo anno* 1598, *a singulis Baccalaureis exigi singulis annis nummum aureum, hoc est* 3 *liv. pro horto.*"

From this passage, it is evident that at first this was little more than a physic garden for the culture of simples.

tent,

tent, in the fauxbourg Saint-Victor, for the object above specified. The edict confirming this purchase was given and registered in 1635.

To this edict, (copied into this memoir, for the sake of explaining the original purposes and arrangements of the institution,) a strong opposition was made by the Faculty of Medicine in the following year; who displayed their illiberality and narrowness of mind, by accusing *La Brosse* of ignorance in Botany, reproaching him for not having taken a degree in Medicine, and entering their protest against the study of chemistry: the dislike of which, as M. *Jussieu* observes, resulted from the prejudices of the times, which proscribed in the treatment of diseases all chemical preparations, and particularly preparations of antimony. The opposition of the Faculty of Medicine, however, proving of no effect, *La Brosse* hastened to take possession of the domain assigned to him, and employed himself in repairing the buildings and adapting the ground for its new destination. He placed in it all the plants which *Robin* could furnish from his own garden; and in 1636 he augmented them to the number of 1800, comprehending varieties. Great pains were taken by him to improve the soil, to form the plan, (which is given in the first number,) and to obtain a plentiful supply of water. He persevered in enriching it with indigenous and exotic plants; he obtained seed from America, and the Indies, part of which succeeded; he was enabled to open his garden in 1640; and in 1641 he published a new catalogue, in which the number of species and varieties is increased to 2360. A supplement contained the foreign plants lately acquired. He made drawings of those which he was apprehensive of losing, and of some he had commenced the engravings.

Thus successful were the labours of *La Brosse;* whose love of plants, and whose activity in establishing a garden which should be devoted to their collection, arrangement, and study, merit the gratitude of all the friends of botany. He died in 1643; and his decease was a serious calamity to this new establishment, for his successors possessed not his taste for botany nor his solicitude to augment its treasures; the consequence of which was that the superintendance of this royal garden was considered rather as a place of profit than as subservient to science, its funds were alienated, and its plants were suffered to perish. We pass over the administration of *Vautier*, who died in 1652, and proceed to that of *Vallot*, who, as first physician to Louis XIV. succeeded to this place. It happened fortunately for Botany at Paris, that *Gaston d'Orleans*, uncle to the King, had formed at his castle of Blois a botanical garden; which,

under able management, had acquired much celebrity. This circumstance exciting emulation in *Vallot*, he turned his attention to the state of the Royal Establishment; and inviting *Joncquet* to his assistance, who was also seconded by the efforts of *Fagon* (a relation of *La Brosse*), its credit was restored; for in 1665 *Joncquet* published a catalogue of 4000 plants, including varieties, which was dedicated to the King. *Fagon*, obtaining the favour of *Vallot*, was first appointed professor of chemistry, which science he enlarged by researches into the natural history of animals and minerals; by his medical fame he was then advanced to be one of the King's physicians in ordinary; and at *Joncquet*'s death in 1671, he was named his successor, thus uniting the two chairs of chemistry and botany.

It is remarked that the death of *Vallot* caused a great change in this establishment; since it afforded the minister *Colbert* an opportunity of introducing several reforms, especially in the application of its finances: but *Daquin*, the new first physician of the king, having no predilection for those studies to which the royal garden was consecrated, contemplated it with an eye of interest rather than of pleasure, and sold all the places which were at his nomination. However, the lectures of the professors *Duvernay* and *Fagon* drew a great concourse of students to it; and in 1683 *Tournefort*, on the resignation of the latter, took possession of the botanical chair.

We are promised a continuation of these historical notices in future numbers.

The contents of these Annals are so extensive and miscellaneous, including memoirs from the professors on subjects belonging to the three kingdoms of nature, that we can do little more than mention their titles.

No. 1. besides the introductory historical notice, consists of

A Memoir on the Trass or volcanic Tufa found in the Vicinity of Andernach: by M. Faujas-Saint-Fond; accompanied with a plate exhibiting a view of the mine whence it is taken, and the manner in which it is worked. This Tufa, so useful in the construction of places for holding water, is taken out in the form of stones, and reduced to powder for use by means of mills ingeniously contrived for this purpose.

Observations on Arseniat of Copper. By M. Haüy. Of this substance, six distinct varieties are examined.

Analysis of the Alumine of Halle, in Saxony. By M. A. F. Fourcroy. The result of the analysis is that this earth contains of

Alumine

Alumine - -	45
Sulfate of lime - -	24
Water - -	27
Lime, silex, and muriate -	4
	100

Description of Tithonia Tagetiflora. By M. DESFONTAINES. The characters of this beautiful flower are '*Calix cylindricus, gemino ordine multipartitus, laciniis ovato-oblongis, conniventibus, strictis, subæqualibus. Flores radiati, ligulis neutris. Corrolulæ hermaphroditæ, tubulosæ, supra basin inflatæ, quinquedentatæ. Semina elongata, paleis quatuor aut quinque coronata. Receptaculum paleaceum. Folia alterna.*'

This plant, which flourishes in summer, grows in the vicinity of Vera Cruz, from which *Thiery* brought the seed in 1778: but, after having been cultivated for two or three years, it afforded so little seed that the plant is for the present lost to the Garden of the Museum.

Memoir on a Plant called by Botanists Erica Daboecia; and on the Necessity of referring it to another Genus and Family. By M. JUSSIEU.

The Natural History and Anatomical Description of a new Genus of Fish of the Nile, called Polyptère. By E. GEOFFROY. This genus is known in Egypt by the name *Bichir.* A plate is given, representing this singular fish, and the description subjoined is very minute.

Memoir on the Lingula Anatina. By G. CUVIER. Figures of this species of shell-fish, exhibiting it in various aspects, form a necessary appendage to this paper.

The correspondence contains *an Account of the Culture of Spice Trees introduced at Cayenne,* by JOSEPH MARTIN, which has been printed in the Memoirs of the Institute; and

A Letter from the Department of the Lower Meuse relates the discovery of a fossil elephant's tooth.

The first number concludes with *a Catalogue of scarce Seed sent in the year* 10, *from the Botanical Garden belonging to France, situated near Charles-Town, South Carolina, to the Garden of Plants at Paris.*

No. 2. opens with a *Memoir on the Number, Nature, and distinctive Characters of the various Kinds of Matter which enter into the Composition of Calculi, Bezoar Stones, and the different Concretions of Animals.* By A. F. FOURCROY. Urinary calculi have been supposed by some to consist of chalk or a species of absorbent earth, and by others of a kind of concrete acid: but subsequent discoveries have shewn that several substances

substances enter into their composition. M. FOURCROY, who has minutely investigated this subject, states the component parts of those concretions which are found in human bodies and in those of other animals, to be uric acid, urate of ammoniac, urate of soda, phosphate of lime, acid phosphate of lime, phosphate ammoniac magnesia, oxalate of lime, carbonate of lime, silex, and a substance to which, as possessing a middle station between fat and wax, he has given the name of *adipocire*; and he has detailed the different characters of these substances, (illustrated by coloured drawings) by which they may be recognized. He describes also the animal resin and gelatine of bezoar stones. In a second Memoir, he promises farther observations on the distribution and classification of these concretions.

Memoir on new Varieties of carbonated Lime, with some Observations on the Errors to which those Persons are exposed, who confine themselves to the Use of the Gonyometer, in the Description of Crystals. By M. HAÜY. This paper requires the accompanying plates to convey a proper idea of its contents to the reader.

Rare Plants which have flourished in the Year X. *in the Garden or in the Conservatories of the Museum.* By M. DESFONTAINES. The plants here enumerated are the *Methonica superba* (*Gloriosa superba*, Lin.); *Cheiranthus farsetia* (*Cheiranthus siliquis ovalibus compressis; foliis lineari-lanceolatis; caule fruticoso, erecto.* Lin.); *Polygala oppositifolia* (*Polygala floribus cristatis, caule fruticoso; foliis oppositis, ovatis, acutis*, Lin.); *Andropagon annulatum*; *Malpighia coccigera* (*Malpighia foliis subovatis dentato-spinosis*, Lin.); and *Conyza candida* (*Conyza foliis ovatis, tomentosis; floribus confertis; pedunculis lateralibus terminalibusque.* Lin.)

Subjoined, by the same writer, is a description of a new species of Scorzonera, called *Scorzonera aspera, foliis asperis, lanceolatis, dentato-pinnatifidis; stylo incurvo; pappo sessili, supernè plumoso.* This plant comes from the Levant.

Memoir of a Nursery of Fruit-bearing Trees established in the National Garden of Plants at Paris. By M. ANDRÉ THOUIN. The immediate object of this institution is utility, since it proposes, 1. to facilitate to agriculturists, as well as to botanists, the study of this beautiful part of the vegetable kingdom, as well as to enlarge the resources of the poor and the enjoyments of the rich: 2. to establish a synonimous concordance between French and foreign names, which may serve to aid the formation of an uniform nomenclature: 3. to naturalize, multiply, and diffuse throughout the departments those fruit-bearing trees which may contribute to the nourishment of man, or furnish a plea-

sant and healthy beverage. This paper concludes with a table exhibiting the classification of those trees and shrubs which produce fruit that is fit to eat.

Observations on the Birds ranged under the Genus Tangara, with a Description of a new Species found in Africa. By F. M. DAUDIN. This new species, called *Tangara malimbica*, is thus described:

T. nigra; cristâ, genis, guttere, collo anticè, et pectore coccineis (mari).

— *capite non cristato; vertice, nuchâ et collo suprà coccineis (feminæ).*

Description of the Archire Barbu, a Kind of Pleuronectes, indicated by Gronou. By E. GEOFFROY. The engraving of this fish, which accompanies the description, having been executed with the assistance of a mirror, is the reverse of the design, and the eyes look the wrong way.

Memoir on the Bulla Aperta, Lin. By G. CUVIER.

The correspondence includes an *Extract of a letter from M. Riedlé, embarked in the capacity of first gardener on board the Géographe, one of the vessels commanded by Captain Baudin, dated Timor, 6th of Vendémaire, year* x. Addressed to M. *Thouin*. A recital of dangers and losses encountered on the coast of New Holland, and of acquisitions made to the collection of Natural History.

The last paper in this number gives *An Account of two living Kangaroos obtained from England.* By E. GEOFFROY. After a description of these singular animals, which it is not necessary for us to transcribe, it is added that they are acclimated in England, and bring forth annually. From the pair originally brought from New Holland, a considerable number has been produced; and the royal garden of Kew possesses already what may be termed a herd of kangaroos: but, as it is found not to be safe to allow them to range at large, a place is assigned to them surrounded by high paling. Some, like the two in the French menagerie, will allow persons to approach and touch them, especially if they give them bread, but others are by no means docile.

Number 3. commences with *A Description of the subterraneous and volcanic Quarries of Niedermenich, three leagues from Andernach, from which a porous lava is obtained, proper for making excellent mill-stones.* By M. FAUJAS-SAINT-FOND.—To the account of the nature and manner of working this quarry, are affixed three plates presenting views of the mode of raising the mill-stones from these subterraneous excavations,—of the interior of one of the quarries, where the lava has assumed prismatic

prismatic forms more or less regular,—and of another from which the largest mill-stones are taken.

Notice relative to the pretended radiated Zeolyte of the Duchy of Deux-Ponts. By M. Haüy.

Description of a new Kind of Dianthus Spinosus. By M. Desfontaines.

Rare Plants which have flourished in the Year x. *in the Garden and Conservatories of the Museum.* By the same.

A continuation of a former paper, in which are found, with descriptions, the following names of plants, *Euphorbia meloformis, E. aleppica, Clitoria heterophylla, Stipa tortalis, Sonchus resedifolius, Bunias spinosa, Cordia macrophylla.*

Notice of the Life and Works of Gærtner. By M. Deleuze. To atone for an omission at which naturalists have been surprized, and to render some little justice to the memory of a man who cultivated botany with success, constitute the object of this paper. M. Deleuze, deriving his information from the son of *Gærtner*, who has repaired to Paris in order to continue the work of his deceased parent, endeavours to shew what *Gærtner* has done for science, and what he would farther have accomplished had his life been spared.

Joseph Gærtner was the son of a physician, and was born at Calu, a little town in Suabia, in the duchy of Wirtemberg, March 12, 1732. Discovering an early passion for anatomy, botany, and physiology, he was encouraged in these pursuits, and was sent to the universities of Tubingen and Göttingen, at the last of which he remained till 1753. Quitting Göttingen, he travelled into Italy and France, and in the spring of 1755 came to England, where he remained till the end of the year. Returning, through France, to his native country, he received the degree of M. D.; which he solicited not because he purposed to devote himself to the practice of physic, but because this title would facilitate the means of prosecuting his favourite studies. In 1759, he went to Holland; attended the botanical course of the celebrated *Van Royen*, at Leyden; and, forming the closest friendship with this professor, he entirely devoted himself to Natural History, regarding the other sciences only as they were subservient to it. A second visit to England enabled him to make an acquaintance with our most celebrated naturalists; and he published some papers in our Philosophical Transactions, and was elected a member of the Royal Society. This honour was succeeded on his revisiting Germany in 1761, by his being chosen to the anatomical chair at the university of Tubingen, which induced him to prosecute with increasing ardor his researches in

comparative anatomy. The fame which he had acquired in England soon spreading over Europe, his name was inserted among the Members of the Imperial Academy of Sciences at Petersburg. Being elected also Professor of Botany and Natural History in that city, and having more partiality for this science than for Anatomy, he repaired to Petersburg in June 1763. A journey to the Ukraine enabled him to collect a great number of new plants; and, on his return to the metropolis of Russia, he enjoyed the protection of the Empress, and the respect of the learned. In the midst, however, of this flattering situation, he was subject to such incessant intrusions and interruptions, that he sighed for solitude and leisure; and renouncing fortune and ambition, he fixed his residence at the humble place of his nativity: where he devoted himself to the composition of that great work which occupied the remainder of his life, and is the fruit of twenty years of labour.

After having laid the plan of his *Carpology*, or Treatise on Fruits, and arranged its divisions, he was soon aware that, in the little town of Calu, he could procure but few of those fruits which it would be necessary for him to examine. In England and Holland, he had observed the greatest number, of which he had taken notes: but notes alone were insufficient; he felt the necessity of re-examining all these fruits, in order to describe and delineate them with scrupulous exactness; and learning that Mr. (now Sir Joseph) Banks was just returned from a voyage round the world, with immense riches of Natural History, he departed for London in the spring of 1778, where on his arrival he experienced from the English Naturalist the most liberal and generous access to his treasures. Sir Joseph permitted M. *Gærtner* not only to examine, without exception, all the fruits which he possessed, but to cut and to analyse them for the sake of delineating their anatomy; he also presented him with those of which he had duplicates; and he lent him his credit to assist in procuring such as were not in his possession. Enriched by the presents of Sir Joseph Banks and by others from the garden at Kew, he proceeded to Amsterdam to enjoy an interview with M. *Thunberg*, lately returned from a voyage to Japan and the Cape of Good Hope; from whom he obtained a number of exotic fruits, and who promised to forward to Calu such as had not yet come to hand.

The reflections excited by this portion of *Gærtner*'s life, on the generous intercommunication which subsists between scientific men, are just and honourable to philosophy; and though we would not deny that the French *savans* possess feelings and sentiments of this kind, we cannot help observing that the liberality of a Banks and a Thunberg does not furnish the most pro-

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per occasion for stating, that the French are above all others remarkable for this communicative quality.

Quitting Amsterdam, M. *Gærtner* repaired to Leyden, to examine some interesting articles in its cabinet of Natural History: but his researches met here with a melancholy interruption. The frequent use of the microscope, added to his excessive application, brought on a nervous complaint which sadly affected his eyes; and he returned to Calu strongly apprehensive of losing his sight, since nothing was found to afford him any relief. For twenty months, he was almost continually confined to his bed, and forced to exclude the light from his chamber. He at length renounced the use of all medicine, when by degrees his malady abated, and in a little time his sight became perfectly re-established. Though his health was feeble, he resumed his work with ardor; and in about two years the manuscript and designs intended for the first volume were completely finished. Solicitous, however, of attaining correctness, he employed considerable time in revision; with which and other pursuits connected with his chief object, he was so fully occupied, that this first volume did not appear till March 1788. It was printed at his own expence at Stutgard, and dedicated to M. (Sir Joseph) Banks.

Devoted with enthusiasm to his botanical studies, he laboured in them with almost unremitting perseverance; fearful lest, in his declining health, the night of death should surprise him before his work was finished. He finished the MS. of his second volume, and sent it to the printer in April 1791; and he was stimulated by fresh specimens of fruit presented to him from different quarters to commence a supplement: but his constitution, already weakened by his sedentary avocations, was incapable of sustaining the farther intensity of his studies. Consumed by a slow fever, his hands grew weak and trembling; and on the July 14, 1791, death terminated his scientific labours, in the 59th year of his age.

The author of this memoir subjoins the following character of *Gærtner:*

'His manners were pure, his taste was simple, and with unshaken constancy he directed his efforts to the acquisition and diffusion of knowlege. He never was solicitous to augment his fortune, judging that the sacrifice of his time could not be remunerated by other advantages: but he obtained, by his economy, sufficient to defray the expence of his travels, to purchase books and objects of Natural History, and to pay for the impression of his work, on which he founded no expectation of gain. To his other virtues he added that of modesty. In the preface to his second volume, he acknowleges with frankness the defects of his work, and points out what remains to be done.'

We are informed that *Gærtner* has left among his MSS. a polyglot-dictionary of the names of plants. This is a publication much wanted. On the supplement to his great work on Fruits, his son is now employed.

The remaining papers in this number must be dismissed with all possible brevity.

Report of the Professors of the Museum, on the Collections of Natural History brought from Egypt and presented by E. GEOFFROY; who was four years in that country, enjoying peculiar advantages of research.

Memoir on the Clio Borealis. By G. CUVIER.

Extract of a Letter from M. PEALES, *Director of the Museum of Natural History at Philadelphia,* to M. *Geoffroy,* dated July 13, 1802, in which M. PEALES mentions his having procured the almost entire skeleton of a Mammoth, and the fossile head of an animal evidently of the ox kind, but of an astonishing magnitude.

Extract of a Letter from M. RUFFO, *at L'Aric, in the Department of the Lower Alps, to A. Thouin, dated 5 Vendemiaire, year* 11. This extract respects the species of Vervain brought from Peru, called *Verveine citronnée,* and which it is supposed can be naturalized in France. M. RUFFO recommends its cultivation for the valuable purposes to which it may be applied. He says that he uses its leaves green, or dried, like citron in punch; makes an infusion which supplies the place of tea from China; and employs it to give a perfume to the creams of his desert.

Extract of a Letter written from the Isle of France on Messidor 1, *year* x. *to M. A. Thouin by* M. CÉRÉ, *Director of the National Garden of Naturalization.* This extract contains a list of articles sent to the Museum.

We must reserve the succeeding numbers of this work for occasional notice.

Mo-y.

ART. VIII. *Nouveau Dictionnaire d'Histoire Naturelle,* &c. *i. e.* A New Dictionary of Natural History, comprizing its Application to the Arts, especially to Agriculture and Rural and Domestic Economy. By a Society of Naturalists and Agriculturists, with Figures taken from the three Kingdoms of Nature. 15 Vols. 8vo. Paris. 1803. Imported by De Boffe. Price 9s. each Volume.

IF any department of knowlege especially calls for the unscientific, yet commodious expedient of being exhibited in the form of a dictionary, it is doubtless that of Natural History.

When

When names and facts have accumulated beyond the ordinary powers of recollection, when they lie dispersed in many learned and costly volumes, and when they threaten to multiply in troublesome and unwieldy progression, it becomes an object of no trifling moment to reduce them into a popular and accessible series.

The first respectable compilation of this kind was undertaken by *Valmont de Bomare;* and its very extensive circulation evinced its utility. It was, however, the production of an individual; and it continues to present, even in its most enlarged and corrected form, various instances of confusion, error, and defect. That which we have now to consider is conducted under more promising auspices, and merits on various accounts a decided preference. The subject has been judiciously apportioned among the contributors, according to the ruling taste and pursuits of each; the latest discoveries have been duly registered; many errors have been corrected, and many omissions supplied; most of the articles have been newly cast; numbers are altogether original; not a few relate to some of the most important branches of human industry; and the general complexion of the work is more chaste and luminous, than that of any large performance of a similar nature which has fallen under our cognizance. It likewise deserves to be noted, that the several parts may be advantageously perused in the order of an elementary series; and that, when the promised tables shall have been annexed, the whole collection may be virtually regarded as a systematic exposition of the present state of the science. Yet, in the execution of a project so complicated and extensive, and in the co-operation of various and unequal degrees of talents and acquirements, imperfections and blemishes will unavoidably occur. We shall endeavour to make our report as fair and discriminate as the circumscribed space of a few pages will permit, referring for more particular information to the volumes themselves.

Virey, author of the "History of Mankind," has furnished the introduction, and some articles of a general description, as Man, Animal, &c. *Patrin*, author of a treatise on mineralogy, Member of the National Institute, &c. and the intrepid explorer of the wilds of Northern Asia, has ably discussed the details of geology, and such physical topics as bear a more immediate relation to the mineral kingdom. *Libes*, Professor of Natural Philosophy in the central school of Paris, has treated the more general branches of the physical department. The history of vegetables has been shared between *Cels* and *Thouin*, Members of the Institute, *Tollard* and *Dutour*, both eminent speculative and practical cultivators, and the indefati-

gable *Bosc.* The celebrated *Parmentier* has supplied much valuable and interesting matter on subjects of rural and household economy. *Sonnini*, the well-known traveller, the friend and continuator of *Buffon*, has described most of the quadrupeds and birds, including various particulars of physiology or economy connected with their history. In the prosecution of his labours, he has experienced the assistance of *Demarest* and *Vieillot;* and *Sonnini* having been prevented, by indisposition, from fulfilling his engagements relative to the illustration of the various families of reptiles, fishes, and worms, the task has devolved on *Bosc.* *Olivier* and *Latreille*, both Members of the Institute, and both eminent entomologists, have shared the history of insects, the former limiting his contributions to the Coleopterous class. In *Huzard*, likewise Member of the Institute, the veterinary art has found a justly celebrated expositor. Lastly, *Chaptal* has not disdained to communicate many excellent particulars concerning the application of chemistry to the productions of nature. Each contributor holds himself responsible only for the articles to which the mark of his name is affixed. About ten plates, which convey tolerably accurate representations of various rare or useful productions, are allotted to each volume. The typography is beautiful, and unusually correct. It is proposed to complete the whole in about twenty volumes. The fifteen now on our table extend to the letter O, and contain between 500 and 600 pages each.

Of the introductory discourse, we reget that we cannot speak in terms of unqualified approbation. It is divided into two parts, the first of which exhibits a few rapid sketches of nature, its general departments, and the gradations of existence; and the second treats of the progress of Natural History, of the advantages to be derived from it, of the manner in which it ought to be studied, and of the plan of the present work. This arrangement is less obnoxious to criticism, than the futile and declamatory manner in which the author delights to indulge. Whole pages bristle with points of interrogation, or of admiration; and, when we are anxious to pursue something like meaning, we behold it evaporate in vague apostrophes. Should we expect to encounter, in a preface to a Dictionary of Natural History, such passages as the following?

'Who can portray to the inhabitants of cities all the charms of this wild nature, all the series of contemplative meditation, inspired by deserts, mountains, and precipices?—All the ideas of epochs and of worlds, which pass in rapid review before the imagination? Who shall paint to them the vast ocean, the fires of the torrid zone, the enamelled

enamelled robe of spring, or the ices of the poles? Can language equal the sentiments which are inspired by these immortal beauties? Nature addresses the heart—she recalls our mind to that state of innocence and happiness, which it had lost in the empty bustle of mankind! Happy he, who, far from worldly troubles, passes his calm days in the bosom of repose. Contented with a moderate fortune, he prefers the aged rock and the mossy fountain, to those proud palaces of the great, in which constraint and corroding cares have fixed their abode. His orchard affords him a delightful shade, and simple food, which he never sought at the table of the rich. Happy in his independance, he pities the madman who plunges into the stormy sea of life—into the fertile sources of bitterness and sorrow! To others he abandons the pomp of riches; and he smiles at those magnificent decorations, which are so often purchased by a load of ignominy.—What do they avail on the brink of the grave? What is, *then*, the amount of all the labour with which a man torments himself under the sun?—Great and little, we all alike return to dust!

'Repose of innocent souls, simple Nature, great spirit of the world, when shall I be enabled to exalt myself to the light of pure truth, and regard as dust the vain commotions of the earth? And you, solitary murmurs, flowers of the desert, vagrant tribes of animals, enchanting meadows, in the midst of you will I court consoling meditation, at the close of my days. At the approach of my last hour, I shall sigh for no parade of burial,—the simple moss shall cover my tomb,—I shall go down into the grave satisfied with my humble destiny. My life shall be scattered in Nature, like vapour in the air, and my soul shall return to that Supreme Source whence every thing proceeds. One day, perhaps, you will read these lines, when the blast of winter shall shake the grass of my tomb—and when the sun shall beam on my insensible remains, and on that heart whose pulsations shall have ceased for ever.' &c. &c. &c.

As inflation of style ever borders on the ludicrous, M. *Virey* tells us that 'Nature has suspended the clouds, *like large umbrellas*, aloft in air;' that 'a *zone of life* encircles the earth at the equator;' and that '*two funeral crapes* cover the poles.'

In another place, Nature is represented as past her prime; nay, we are given to understand that she is fated to droop, and, at length, to die of decrepitude. What is implied by the term Nature, if not either the author and governor of the universe, or that constitution of his works which he has appointed? Can the Supreme Ruler be liable to weariness or fatigue? or can his ordinances lose their energies in the lapse of ages? Every atom of created matter may undergo countless modifications, but the dissolution of the universe can be effected only by the fiat of HIM who called it into being.

With regard to the range of subject which the authors of the Dictionary have adopted, we must beg leave to demur to its extension.

tension. The lines which bound what is now termed Natural History are generally understood; and we can perceive no good reason for transgressing them. If once we wander beyond the beaten track, it may not be easy to limit our aberrations; and if some of the celestial luminaries are to be incorporated in our systems of Natural History, why not include the whole of astronomy? Or if the more common doctrines relative to the fixed stars are to be distinctly laid down, why pass in silence the recent and astonishing discoveries of Herschel? A ship of war would have formed an article as interesting and as appropriate as the canoe of a savage; and a button is as nearly related to some one of the three kingdoms of nature as a bracelet. M. *Virey*'s pleading in favor of *amulets*, however ingenious, is extremely misplaced, and unworthy of a philosopher. What can ever result from accommodation to the prejudices of the ignorant, or of the learned, but the propagation of those very prejudices? Individuals may, indeed, derive advantage from the exercise of such indulgence, but the interests of society cannot thus be promoted.

M. *Patrin*'s communications are evidently marked by a perspicuous, bold, and masterly style. His descriptions, though concise, manifest an intimate acquaintance with most of the substances which have been recognized in the mineral kingdom. Many of them, however, derive a peculiar tincture from the author's theoretical prepossessions, which he incautiously confounds with established facts. His sentiments with regard to the formation of stones and metals, when strictly analysed, will not, we believe, be found more extravagant than those of former geologists, but to us they appear to be equally gratuitous. In justice, however, to such an able and specious advocate, we shall lay before our readers the exposition of some of his leading tenets, in the article

'*Mineral Assimilation*: viz. The power which minerals in the bosom of the earth possess, of approximating and rendering similar to themselves the substances with which they happen to unite, in favourable circumstances.

'Although the knowlege of this property seems to be the true basis of the natural history of the earth, and of its mineral productions, *Buffon*, and the majority of naturalists, have nevertheless ascribed such a faculty to animals and vegetables only. They have told us that animals and vegetables only are formed of *living matter*, and that mineral substances are wholly composed of *dead matter*: but, if we reflect that, in consequence of the analysis of modern chemistry, organized beings are finally reducible into elements perfectly analogous to those of the mineral kingdom, and that the common result is uniformly hydrogen, azot, carbon, and oxygen, combined with simple earths and metallic particles, we shall doubtless be convinced,

that in all this there is nothing *dead;* for a dead Being cannot *revive.* Now, a thousand facts prove that organized Beings acquire strength and size only by assimilating those very elementary substances which are reputed dead, and which yet give symptoms of vitality after their assimilation, that is to say, from the moment that they enter into combination with those which already formed the organized whole.

'Those vegetables, for example, that have been raised in distilled water, in which they have attained to a considerable growth; those that are produced on parched rocks, or in sand, such as the succulent plants; whence drew they their nourishment, if not from the fluids of the atmosphere, which, apparently, it must be confessed, have nothing that can be called *living*, but which manifest their vitality as soon as their particles are combined into an uniform and consistent whole?

'We may, in some measure, compare those elementary particles to a printer's types; which, when heaped together, without order, express nothing, or in other words, are *dead;* but which, when ranged in a certain suitable series, constitute a system of relations, expressive of ideas and sentiments, and endowed with a species of intellectual life. With still more propriety we might say, that those *disjointed* elementary particles are like a multitude of soldiers assembled at random in a field, and presenting only *a crowd of men:* but the moment that each has taken his station, they are an *army*—an *organized* whole. If fresh individuals arrive, they chuse their divisions; they are incorporated with them; they assume their tone; they obey their motions; they are *assimilated* to them. It is nearly in this manner that the particles of what we term *matter*, or *substance*, are assimilated and identified with an aggregation of other particles already *organized*, become a constituent part of this aggregation, and partake of all the properties of the mass.

'That the particles composing mineral substances are animated by an active principle, which is by no means obscure, cannot be denied. Their *affinities*, so justly denominated *elective attractions*, permit us not to doubt the fact: and their *reciprocal repulsions* indicate a sort of *antipathy*, as their attractions suppose a kind of *sympathy*.

'All attempts to explain these appearances, by denying every thing like perception and volition to the integrant particles, seem to suppose effects without a cause; and I believe that we must at length reject this mode of reasoning, as we have done that of the Cartesians, who pretended to account for the proofs of attachment and aversion among animals by the action of springs which prompted their motions, like those of a piece of clock-work. But why refuse to admit in the particles of matter a species of *instinct*, more obscure, perhaps, but still of the same nature with that which we are forced to recognize in those creatures which, by reason of their extreme minuteness, are scarcely to be discerned with the best microscopes? Though the organic forms of many of those animals are very dubious, nobody hesitates with respect to the *spontaneous* nature of their motions, because analogy convinces us that the same principle is inherent in them which regulates the movements of those whose organization is more distinctly visible; and, as these animalcules are composed of an infinity of living particles, we may, by descending in a finely linked series,

series, and without going beyond the sphere of vitality, arrive at those particles which are called *elementary;* though they, too, be composed of an indefinite number of parts.

'Besides, though these particles in their insulated state elude our vision, we perceive by their regular masses, or at least by the uniform result of their union, that all their motions have been guided by a sort of *instinct*, like those of the animalcules termed *bacillary*, whose groups frequently exhibit geometrical forms. And here I shall remark, that these regular forms are never more frequently manifested, than in creatures whose organization is the most simple, and which are in some measure the rudiments of matter passing from the inert to the active state. Marine productions especially furnish us with many examples of this fact, both in their external forms, and in the very texture of their substance. Hence it is, perhaps, that very able naturalists have alleged that *organization* is only a *crystallization* more or less complex, and which becomes less marked in proportion as the organization is more complete.

'From these various considerations, it appears that there is really no difference between the *elementary* particles of organized bodies and those which compose mineral substances, which are themselves organized in their own way; from the stone which we call *brute*, (because we no longer perceive the relations that connected it with the mass from which it is detached), to that beautiful mineral vegetation known by the name of *flos ferri*, which greatly resembles marine productions, and which appears to be one of those intermediate substances that nature stations on the limits of her different kingdoms, for the purpose of uniting them, and preserving the *integrity of her empire*.

'All who have explored the interior of the earth may have remarked, that the hardest and most compact mineral bodies are penetrated by a subtle fluid which seems to circulate through them without interruption; and analogy induces us to believe that the particles of this fluid, or those with which it is charged, are combined and identified with the bodies in which it circulates; that, in short, *mineral assimilation* is not essentially different from that which is recognized in the other kingdoms.

'This opinion seems to me the more probable, because, if once conceded, all the phænomena are from that moment easily explained; and we are no longer compelled to frame, at every step, new suppositions, and to pile hypothesis on hypothesis. We are conscious, in fact, that we tread in the true path of Nature.

'In order to explain, for example, the formation of metallic veins, how many systems have not been contrived, and successively overturned, without the last proving more satisfactory than the others? whereas, nothing is so simple as the idea of *assimilation*. The geologist explains the formation of a vein in a mountain, or any other accident which takes place in the crust of the earth, in the same manner in which the physiologist explains the formation of a gland, of an abcess, or of an ulcer in the living body.

'If once two or three particles of a metallic basis are accidentally united in the bosom of a rock, disposed to retain them, they modify by their influence the adjacent particles, and *assimilate* them, as the

variolous virus assimilates the humours of the body into which it is introduced, provided that body be suitably predisposed; for, otherwise, its influence would be null. In the same manner, fluids appropriated to the formation of metals can produce none except in mountains which have previously undergone certain modifications. In the neighbourhood of one mine, accordingly, we are almost always sure of finding others. See *Veins* and *Metals*.

'The same is the origin of salts. Their elements are in the atmosphere. When they fall in with an earth, or other basis adapted to their union, they combine with it, and finally convert whole masses into saline matter, sometimes of prodigious extent. Hence the origin of strata of rock-salt, gypsum, phosphat of lime, &c. Hence salt springs of various kinds, and those efflorescences which are constantly reproduced from *nitre*, *Epsom salt*, *natron*, *alum*, *sea-salt*, &c. which, incessantly removed by man, or dissolved and carried off by the waters, always present themselves in the same abundance. See *Rock salt*, *Nitre*, &c.

'It is, moreover, in consequence of *assimilation*, that the lavas of different volcanos appear to be of a different nature, though composed of the same elements. Here they imitate trapp; there porphyry; in one place, granite; in another, petrosilex, pitch stone, &c.

'It has been hitherto maintained, that these different lavas are formed of the respective rocks of which they exhibit the appearance; and it has been supposed that these rocks were fused in the bowels of the earth, and projected in a liquid state from the bottom of the deep to the summit of volcanos, eighteen or twenty thousand feet high, as in the Cordilleras of Peru. I shall prove, in the article *Volcano*, that this hypothesis, and others which have been invented to account for volcanic phenomena, are inadmissible; and that lavas are nothing else than gaseous fluids reduced to fixity and concretion.

'Those fluids which constantly circulate in the primitive beds of the earth, like the sap in vegetables, are there modified in a manner analogous to the nature of their beds; and the lavas which they form differ from one another, just as the juices of vegetables, though formed of similar fluids, are gummy or resinous, poignant or insipid, sweet or bitter, emolient or corrosive, according to the nature of the fermenting principle which modifies them in the course of assimilation.

'In fine, if we arrive at the conclusion, that the procedure of nature is absolutely the same in the three kingdoms, I think that we shall have made a very important step in the road that conducts to her sanctuary.'

A deliberate examination of this novel and plausible doctrine would carry us far beyond our ordinary bounds. For the present, we shall only beg leave to withhold our assent, until it can be demonstrated that the substances denominated *simple* contain gases in a concrete state; that the random encounter of two or three invisible particles can generate masses of metallic ore; that the insertion of a molecule of galena in a shistose or granitic rock is adequate to the production of veins of lead;

lead; and that there exists some boundless storehouse of generating gases, to repair the waste which, according to this hypothesis, is daily taking place.

The articles *Mountain*, *Metallic Vein*, *Fossils*, *Gypsum*, &c. &c. by the same author, are excellent specimens of his talents, and of the extent of his observation. His account of pit-coal is also highly deserving of an attentive perusal: but we observe a few careless statements of fact. *Carron* does not furnish our capital with fuel; and more than two strata of coal are worked in the neighbourhood of Edinburgh. The writer, in his rage to annihilate subterraneous conflagration, erroneously contends that the spontaneous combustion of coal beneath the earth's surface is infinitely rare. Many instances of this phænomenon are on record, and not a few are consistent with our own knowlege. In several collieries, too, the circulation of air in the works is more free than the author seems to have supposed.

We intended to have offered a few strictures on the curious inference drawn from the different degrees of density in the atmosphere, on attraction, as here explained, on atmospheric stones, &c. &c. but we are compelled to suppress them by the want of room.

In a future article, we purpose to notice the vegetable and animal departments.

[*To be continued.*] **Muir.**

ART. IX. *Memoires Secrettes sur la Russie*, &c.; *i. e.* Secret Memoirs respecting Russia, and particularly referring to the Close of the Reign of Catherine II., and the Commencement of that of Paul, &c. &c. Vol. IV. 8vo. pp. 274. Amsterdam. Imported by De Boffe. Price 6s. sewed.

THIS publication has been sufficiently introduced to our readers, by the accounts of the preceding volumes as they have appeared in an English translation *: but we understand that this 4th volume has not yet been clothed in an English garb.

In the second volume of the Memoirs relative to Russia, these passages occur:

'As an instance of the most flagrant injustice, and which excited the highest degree of public indignation, may be mentioned the proscription which the brothers, Col. and Major *Masson* experienced, and which signalized the commencement of the reign of Paul.

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* See Rev. Vol. xxxv. N. S. and our last Number, p. 407.

'These

'These gentlemen were of Swiss origin, but entered young into the Russian service, in which they had risen to consideration. The elder had been aid de-camp to Prince *Potemkin*, had made the Turkish campaigns in his suite, had received from the hands of Catherine the honourable distinctions of the cross and the golden sword, and had married the niece of the celebrated General *Mélissino*, who died in the situation of grand master of the artillery. The other, after having served some time in the artillery, became aid-de camp to Count *Soltykow*, minister of war, afterward was placed by Catherine in the household of the Grand Duke Alexander, and had also married a Russian lady, of distinguished family in Livonia. Both were attached to science and letters, both led a retired and tranquil life in the bosom of their families, and were equally esteemed for the urbanity of their manners, their intelligence, and their talents. Yet they were torn from their wives and children by a secret order of Paul, and were conducted separately in covered carriages, and under a strong guard, to the frontiers, without having the least knowlege of the crime laid to their charge.'

These memoirs, which have excited some attention, it now appears, came from the pen of the younger of the brothers above mentioned; and the German dramatist *De Kotzebue* having accused the author of various false statements and misrepresentations, the object of the present volume is to repel that assertion. On several of the points at issue, we are of opinion that judgment must be given in favour of M. Masson; since we cannot disregard his qualifications for the task which he imposed on himself, nor the character of his work for general authenticity. Surely the paradoxical German dramatist will have no one to join him, in vindicating Paul from the charge of tyranny. We admit that, in the pages of the memoirs, are some tales concerning which we entertain doubts, and which needed not to be pointed out by *De Kotzebue*: but how shall we, who have never approached the dominions of the Tzars, settle the points in dispute between these virulent adversaries? If we decide on their respective claims, we must consider them on general grounds, and on admissions mutually allowed.

It is evident that M. Masson had enjoyed more opportunities of becoming acquainted with the court and administration of Russia than the dramatist, that his habits were more favourable to faithful representation, and that his statements bear more of the internal marks of authenticity. Could there be any question respecting the tyranny of Paul, the treatment which even his apologist experienced from him, and the traits which he relates concerning him, would be of themselves sufficient to stamp his character irreversibly. If, however, *De Kotzebue* wrote in the sunshine of favour, it must be admitted that M. Masson penned his memoirs while smarting under ill treatment.

treatment. This circumstance he candidly admits: but, at the same time, he assures us that it has only affected the colouring, and not in the least degree the substance; that his indignation occasionally supplied epithets, but that his facts are all correct. We own that, after having paid some attention to the subject, we believe that this account is not far from the truth; and our testimony may have the more value, because it cannot be considered as a very willing one. We own, indeed, that we have no satisfaction in praising a man who plunges very deeply in the infamy chargeable on the minor literati of France, that of propagating against England and Englishmen the most idle and unfounded calumnies; which can only disgrace the dealers in them, and call forth contempt in this country, while they cannot impose on one impartial and enlightened foreigner. Every discerning person readily sees that the superior wealth, the higher worth, the envied freedom, and the more general felicity, which as yet distinguish this island, constitute its title to the low and absurd invectives of the inferior French publicists: but the adoption of this degrading conduct shall not deter us from rendering to authors the testimony to which they are in justice intitled.

This volume almost wholly consists of personalities, on which the parties are not sufficiently considerable to confer any great interest. If what is here stated with respect to the voluminous dramatist may be received as accurate, his practice is consistent with the morals of his theatrical pieces.

Jo.

Art. X. *Biliothèque Portative des Ecrivains François*, &c.; *i. e.* A portable Library of French Writers, or a Selection of choice Pieces extracted from their Works, in Prose, and Verse. By M. M. Moysant and Levizac. 2d Edition, much enlarged. In 3 Vols. 8vo. Dulau and Co. London.

If collections of this sort diffuse taste more widely, and render knowlege more general, we fear that they occasion many to remain smatterers who would otherwise have gone deeper into science. It may also be worth while to inquire whether such an assemblage of excellencies, as that which lies before us, has not an unfavourable effect on the mind, does not render it fastidious, and indispose it for the perusal of one continued work. The public, however, does not fail to encourage such productions; and the second edition, to which this compilation has reached, is a proof of its approbation. It is indeed no unpleasing task to wander through a series of exquisite passages: a shew of learning is thus acquired with little

little toil; a sort of royal road to knowlege is thus provided; and for the purposes of conversation, he who reads only occasionally at leisure hours is placed on a level with him who has regularly studied the *chef d'œuvres* of literature. We are aware that it may be said, that a selection of this sort from works in a foreign language stands on a very different ground from a similar compilation in our own. It must also be felt that few only can procure all the productions which have been laid under contribution, in order to furnish these volumes; and that it would be excessively and even ridiculousy rigid to deny to persons who have a relish for them, the perusal of extracts from foreign books when the books themselves are placed out of their reach. We do not insist on total abstinence from these indulgencies; we only recommend a cautious and temperate use of them.

We ought, in justice to the compilers, to state that they have ably and honourably discharged their duty; that the selection has been made with great taste and judgment; and that every thing is of the best tendency, whether we regard the formation of the genius or that of the heart. The first part of the first volume consists of extracts in prose, which relate to religion and morals, taken from *Pascal*, *Fenelon*, *Bossuet*, the great preachers of the age of Louis XIV., and other catholic writers: but the liberal editors have not disdained to press into the service of a good cause the aid of Protestants and of free thinkers; viz. of *Abbadie*, *Voltaire*, and *Rousseau*.—Part II. is composed of pieces which fall under the head of general literature; to which the whole host of fine writers are made to contribute their best passages.

Specimens of eloquence, and pieces which pourtray the manners and character of nations, form the second volume.

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Art. XI. *Mélanges de Littérature*, &c.; *i. e.* Literary Miscellanies; Published by J. B. A. Suard, Member and perpetual Secretary of the Class of the French Language and Literature, in the National Institute of France. 3 Vols. 8vo. Paris. 1803. Imported by De Boffe. Price 1l. 1s.

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THE French have the credit of setting out the sort of intellectual repast which is here presented to the public, in a style superior to that of their neighbours; and this collection,

which consists of contributions from various persons, and many of which revert to a date preceding the late convulsions, by no means militates against that current notion. In a preface, the editor gives an account of the authors of the papers which compose these volumes; among whom, besides himself, the Abbé *Arnaud*, Messrs. *Devaines* and *Malouet*, are the principals. He pays a tribute to the latter, in which, though it is highly coloured, truth warrants the representation. M. *Malouet*, he says, 'is intitled to our acknowlegements for the part which he acted in the national assembly, where he was ever guided by an understanding at once firm and enlightened, and shewed himself discreet and courageous in the midst of revolutionary tempests. He unites a taste for letters with the views of a politician, and the attainments of an author with the qualifications of a statesman.'

The first paper in this collection is an eulogium on Homer. It will probably be asked, what new matter can now be adduced respecting this venerable antient; and can he ever be better described than in the brief sketch given of him by the dispassionate and judicious Quintilian? Admitting that the lucubrations before us had amounted to nothing more than a comment on the text of that distinguished critic, we should not have deemed them trifling and contemptible. Productions well executed in their kind, however beaten the track may be, have their value for some class of readers; and should this eulogium be read by those who, while at school, were able to construe correctly the Mæonian bard, but who have ever since neglected to look into him, and induce them to peruse him with a more critical and observing eye, we should not regard the labour of the Abbé *Arnaud*, its author, as thrown away: but his essay boasts of something more than this humble sort of usefulness, and offers several original and ingenious observations.

'There was no limit, (the Abbé remarks,) to the admiration in which this poet was holden by the Greeks; he was adored by them. Philosophers deemed themselves honoured when they declared that they owed their doctrines and discoveries to him; and legislators supported their laws by his authority, which was sufficient to render them sacred. Nature, in the eyes of the artists who had formed themselves on his works, exhibited a character of grandeur and majesty which was reproduced in all their performances: thus antiquity suspended its legislators, philosophers, poets, orators, and artists from the genius of this great man, as he himself had suspended the chain of all Beings from the throne of Jove.

'With regard to the mistaken detractors from the merit of Homer, whom a species of philosophy at the beginning of the last century created, it may be said, would it not have become them to

to have reflected well on the estimation in which he had been holden, and on the glowing language in which he is mentioned by the greatest men of early times; and to have considered the extent and duration of the reign of his genius? Would it not have been fully as philosophical to have endeavoured to penetrate into the principle of this respect; to have attempted to discover the reason of an impression so profound, and so general? Would not this conduct as well have become ingenuous minds, as that of making vain efforts to shake the foundations of an authority which reposed on the unanimous suffrages of all enlightened nations, and which had been ratified by thirty centuries? Let no one be seduced by the sophisms of the enemies of the bard. To discover their futility, we need only cast our eye on what may be termed the literary posterity of Homer, the Æneid of Virgil, the *Jerusalem Delivered* of Tasso, the poem of Ariosto, and the Telemachus of Fenelon.'

Having submitted to his readers some sketches from his great original, the Abbé adds:

'I exhibit only cold and inanimate resemblances; the original alone offers the real picture. Never suppose that you know a poet, if you are acquainted with him only by means of a translation; and still less Homer, unless you have, if I may be allowed to use the expression, seen him face to face. It is then, and then only, that you discover all the riches of his genius, riches which he conferred on his language, and which cannot be appropriated to any other dialect, but by which all dialects ought to endeavour to profit.'

The second paper discloses the particulars of a visit paid by *Bettinelli* to *Voltaire*, and of the conversations which ensued. The accomplished monk of Italy confesses that, though he had been repeatedly invited by *Voltaire*, he had been always fearful of complying, for that he dreaded his versatile humour and his licentious principles: but a circumstance occurred which made him resolve on an interview. Being at Luneville, and in the presence of the king of Poland, the conversation turned on *Voltaire;* who had just written to that Prince, stating that he had five hundred thousand livres with which he was desirous of purchasing land in Lorraine, in order that he might go to die near Marcus Aurelius. Stanislaus wished nothing more than to draw him to his court; and, as he loved the Lorrainers, he would gladly have seen expended among them the five hundred thousand livres of *Voltaire*. "But," said Stanislaus, "I place no confidence in him: I know he wishes to pave the way for his entrance into France. However, if he is become rational, I would see him with pleasure." *Bettinelli* intending to pass near Geneva, the king desired that he would take it in his way, and sound *Voltaire;* with which request he complied.

'I found (he says) the philosopher to be, in his conversation, very like what he is in his writings. Epigrams stood upon his lips, and sparkled in his eyes, which resembled two torches; in which, as well as in his discourse, the graces accompanied by malice were conspicuous. He had a particular style as well in conversing as in writing; he rarely spoke with simplicity, or like other men; and every thing that he said had either a witty or a philosophical turn. When I arrived at *Delices*, his then residence, he was in his garden, whither I went to him, and told him who I was. "What," cried he, "an Italian, a Jesuit, a *Bettinelli;* it is too great an honour for my cottage. I am but a peasant as you see; (shewing me his staff which had one end in a mattock form, and the other having a pruning knife fitted to it;) it is with this instrument that I set my seeds grain by grain, but my harvest here is more abundant than that which arises from my books, though sown there for the good of the human race." I expressed the pleasure which I experienced on finding him in such health as to be able to brave the rigor of winter. "Oh, you Italians, (replied he,) think that we are obliged like dormice to shut ourselves up in holes: but your Alps are to us nothing more than a picture, and beautiful objects in perspective. Here on the banks of my lake Leman, sheltered from the north winds, I envy you not your lakes of Como and of Guarda. In this solitary retreat I represent Catullus in his isle of Sirmio; he there composed beautiful elegies, and here I compose good georgics." At length I delivered to him the king of Poland's letter; and I instantly perceived that he had discovered the object of my visit, and that an epigram was about to be directed against my royal commission. "Oh! my dear Sir, (cried he, taking the letter into his hands,) tarry with us; we breathe here the air of liberty and of immortality. I have just laid out a large sum of money in the purchase of a small estate near this place, (Ferney) where I propose to end my days far from knaves and tyrants. But let us go into the house." These few words of the crafty old man made me comprehend that there would be no negotiation to carry on, and stripped me at once of the honours of an ambassador.

'The conversation often turned on the king of Prussia. *Voltaire* had received recent information of certain achievements of that Prince. "Is it possible?" said he. "This man always astonishes me, I am sorry that I ever quarrelled with him." He was accustomed to say that the king had the rapidity of Cæsar, but his admiration always ended in some epigram against Cæsar. He had a monkey which he called Luke, and which name he often applied to the Prussian monarch. Expressing my surprize at this; "Don't you see (said he, laughing heartily,) that he bites every one whom he comes near?"

In 1760, M. *Bettinelli* had communicated to *Voltaire* some remarks on several erroneous passages in his universal history relative to Italy, and its literature; and the latter had returned his thanks in a letter, in which as usual he thundered against the inquisition, and the slavery of Italy; extolling in high terms the free government of England. He added, "have you ever heard

heard of the poetry of the king of Prussia? He is no hypocrite, he speaks as freely of the Christians as Julian would have done. It seems likely that the Greek and Latin churches united under *Soltikow* and *Daun* will excommunicate him with cannon-balls: but he will defend himself like a devil. You and I are very certain that he will be d—d, but we are not so sure that he will be beaten."—The candid Monk expresses his admiration at the fertility of *Voltaire*'s genius, and contrasts it with the meagreness of his frame. He notices the repetitions of the same ideas which occur in his works, but concludes by asking, what author ever produced more original things, often remarkable for profound thought, and always expressed with exquisite felicity?

'*Voltaire* often introduced Italian phrases, and quotations from Tasso and Ariosto, but he spoke them with a French accent, which he never had been able to conquer. I one day testified my surprize to him at the severe manner in which, in his essay on Epic Poetry, he had treated Ariosto, whose turn of mind appeared to be so analogous to his taste. We discussed his merits, and I found it no difficult matter to satisfy him that the author of Orlando was a great poet, that he was not to be deemed a fantastical writer, and that his faults were those of the times. He promised me to give Ariosto another perusal; and, in a subsequent edition of the essay, he spoke of him with more justice and correctness.'

The worthy Monk, who had published several pieces of poetry which had obtained considerable estimation, was pleased with the compliments paid to him by the philosopher of Ferney, and particularly with the commendation of his eulogiums on Frederic, Galileo, and Newton: but he complains of his unceasing declamation against superstition, the inquisition of the court of Rome, Monachism, &c. *Voltaire* cited on this occasion a *bon mot* of Cardinal *Passionei*, who observed to a traveller: *It is a great miracle, the church has lost nothing this year.*

'Sometimes *Voltaire* said that he was dying; at other times, that he was beholden for his life and health to *Tronchin* his physician; and in the same moment he would ridicule both medicine and its dispenser. *Tronchin*, on his side, was no way satisfied with his patient. When I told this skilful man that I was about to take my leave, he said; "You are right; it is very astonishing that, since you have been here, you have experienced from him no ill behaviour: *nemo sic impar sibi.* Depart, father; few persons can boast that they have seen *Voltaire* so long in a good humour."

M. *Bettinelli* takes notice of the cutting remarks which *Voltaire* threw out in abundance against the writers with whom he was at open war; viz. *Maupertuis*, *Pompignan*, and *Rousseau*; and he did not spare those with whom he never had any difference, such as *Montesquieu*, *Duclos*, and *Helvetius*.

The hostility of *Voltaire* to the work DE L'ESPRIT of the latter is well known; and the monk of Verona reports that he spoke of it in these terms: "it is an unmeaning title, a work without method, with abundance of common place and superficial observations, and what is new in it is false, or problematical." —The Abbé continues:

'Helvetius had a place at court, presented his book to the royal family, and was graciously treated on the occasion. I was delighted with this news; for I knew the author, who was a mild dispassionate man, generally beloved, but had not been deemed capable of producing such a work. The Dauphin extolled it, and recommended it to the attention of the Queen. The tempest, however, was not long ere it burst over the book, and the author. *What folly*, cried *Voltaire, to attempt to be the philosopher at court, and the courtier among philosophers * !* Madame *Graffigny*, the celebrated authoress of the Peruvian letters, maternal aunt to Helvetius, one day addressing me, said; "would you believe it, a great part of the work DE L'ESPRIT, and almost all the notes, are the mere sweepings of my apartment; he has made a collection of what was valuable in my conversation, and borrowed about a dozen *bons mots* from my friends." *Voltaire* laughed heartily while I related to him this anecdote, and recounted to me a multitude of others of the same kind; which related to the first wits of Paris, and, among others, to his own most zealous admirers. The only person, of whom *Voltaire* spoke uniformly with esteem and enthusiasm, was Madame *de Châtelet;* of whom he had many portraits in his apartments. Shewing me one of them one day, he said: "behold my immortal Emily!"

In another part of this work, we find a paper intitled *A journey to Ferney,* containing farther anecdotes of its celebrated owner; detailed by a young married lady, who had been captivated to enthusiasm by the works of the philosopher. Her relation dwells on the favourable traits of the object of her admiration, without attempting to justify, and scarcely to palliate, the deformities and defects with which he was chargeable. It is the great master of the drama, the rich genius pouring out the happiest effusions, the protector of the oppressed, the avenger of the persecuted, the beneficent proprietor of Ferney, whom she panegyrizes. She alludes to his infidelity; and if she does not profess a contrary system, which we could much have desired in so amiable and sensible a writer, she gives it not the least countenance, and expresses herself in language consistent with Christian faith. She seems laudably anxious that it should be understood, that she is unacquainted with those among his works which offend against public decency.

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* We recommend it to the curious to ascertain which was prior in time, this or the kindred witticism of Dr. Johnson.

A few

A few anecdotes in her narrative are too remarkable to allow of our passing them over. The first shews in a strong light the prejudiced mind of the philosopher, and is the least favourable to him of any that are here mentioned, but by no means one of the least characteristic of his temper and turn of mind:

'I asked him (says the fair writer) what he thought of M. *Condorcet*'s eulogium on *Pascal*. "It is so exquisite (said he,) that it alarms me"—"How is that, Sir"—"Yes, Madam, if that man was so great, we are arrant fools not to think as he did. M. *Condorcet* will do much harm if he publishes this work in its present state. Admit that *Racine* was a good christian, that was not extraordinary: he was a poet, a man of imagination: but *Pascal* was a reasoner, and we must not have the reasoners against us; in fact, *Pascal* was an enthusiastic valetudinarian, with perhaps as little good faith as his antagonists. He spoke to us of his brother the Jansenist, who he said was so fond of martyrdom, that he told a friend who thought as he did, but who argued against doing any thing to court persecution: "Zooks, if you have no desire to be hanged, at least do not set others against it."

The next anecdote that we shall relate shews his laudable aversion to persecution, though we see him indulge in the spirit of it to the utmost against the memory of the matchless *Pascal;* and the temper is the same, whether the injustice be done to the memory, the reputation, the property, or the person of the object of it. It differs only in degree.

'By the side of his bed, hung two engravings of the family of *Calas*. I had never before seen that which represents the wife and children of this victim of fanaticism embracing him at the very moment in which his enemies were leading him to death; and it made the most painful impression on me. I reproached *Voltaire* for having placed them so as to have them constantly under his eye. His answer is very remarkable; and if founded in truth it did the greatest credit to his feelings. "Ah! Madam, during eleven years, I was taken up with this unhappy family, and with that of the *Servens;* and during that time, every smile that escaped me, I regarded as a crime." This he related to me in an accent so natural, and so moving, as deeply to affect me.'

In his conversations with this lady, *Voltaire* did not represent himself as by any means sanguine respecting the progress of those views which he was so indefatigably engaged in propagating. "The nurse," he said, pointing to the whole length of his arm, "leaves traces as long as this; while reason, when it arrives in its turn, only makes impressions of the length of one's finger."

Among his disciples, he seems to have regarded *Condorcet* with most expectation. According to this account, even his latter days were embittered with apprehensions of harsh treat-

ment on the part of the government; and he told this lady that M. *Seguier*, having been recently at Ferney, had called on him, and threatened to denounce him to his corps, the Parliament of Paris, who would burn him, if he (*Seguier*) urged the matter.

'I exclaimed, "Sir, they will not dare to do it."—"What is to hinder them."—"Your genius, your age, the services which you have rendered to humanity, the voice of all Europe; all the honour that exists, all the humanity and toleration which you have called forth, will lift up their heads in your favour."—"Alas! Madam, they would be glad to see me burned; and at night perhaps they would say, it was a great pity." I desired him to dismiss forebodings so distressing, and added, "I will poignard the executioner if he dares attempt so execrable a deed:" he kissed my hand, and replied, "You are an amiable girl; yes, I rely upon you."

The fair writer speaks in high terms of his politeness and gallantry. We learn from her that he was fond of seeing ladies finely dressed; and that the commendations which she bestowed on his appearance induced him to dress himself with those habiliments, which he regarded as setting him off to the most advantage: yet he was more than eighty years old at the time of her visit. The utmost order prevailed in his cabinet, every thing was in its proper place, and he knew the precise situation of each book; no heaps of books, no bundles of papers scattered in confusion, were seen in his apartment. A great abundance of pens lay on his desk. 'I begged one of him; and he kindly sought for one which, he thought, he had most used.'

It is from sketches of this kind, that the character of this astonishing personage is to be developed. From the two anecdotes here given, and from another highly interesting and curious which is to be found in the travels in Italy of M. *Roland*, the revolutionary minister of the interior, a tolerable portrait of him may be drawn; and one which is certainly different from any that have been furnished by his biographers. M. *Condorcet* was too much a partizan to execute this task with fidelity; besides that his performance is rather a critical account of *Voltaire*'s works, than a description of the man.

We next come to a paper by M. *Devaines*, comparative of the merits of *Buffon* and *Rosseau*:

'Two men, (says the author) in the last age in France carried away the palm of eloquence. If the means by which they reached this distinction were not absolutely dissimilar, there was a striking difference in the titles on which their several claims rested. One, astonished by magnificent images, by noble turns, by splendid phraseology, and the pomp of style. He did not dissemble the painful labour which his choice terms, his majestic elocution, and his harmonious periods, had cost him: but by this avowal he seemed to

dare

dare those who should enter the lists with him, to rise to the same heights by similar efforts. The other, with less parade, has produced effects equally great. Such was the magic of his composition, that it did not allow of our discerning the time, the patience, the corrections, which wrought this uniform elegance, those flexible movements, that softened tone, which only approaches negligence in order to become graceful, and to appear with that simplicity which insures the good-will of the reader, which disposes him to admire the beauties and to be indulgent to the faults of the work. The latter seduced his judges, the former forced their suffrages. The first conquered admirers, the second won friends. Both wrote on love. In describing its delights and its torments with as much warmth as truth, *Rousseau* interested all sensible hearts; while *Buffon* wounded them by saying that the physical quality of love alone was good, and that the moral was worth nothing.'

This rash and unfounded proposition is here briefly, but very satisfactorily exposed.

In an interesting paper by M. SUARD, on the character and writings of Francis *Duc de la Rochefoucauld*, (author of the Moral Reflections, who was born in 1613,) we are told that his education was neglected, but that nature supplied the want of instruction. He had, according to Mad. *de Maintenon*, a happy physiognomy, a superior air, great talents, and little knowlege. M. SUARD very happily contrasts the intrigues carried on in the reign of Louis XIII. with those which distinguished the subsequent days of the monarchy: the object of the former was great, that of checking the measures of the court; that of the latter was low and mean, namely, the gratification of vanity, aud the acquisition of fortune. M. *de la R.*, we are told, was seduced by the spirit of the times, and by the intervention of gallantry, into the unmeaning war of the *Fronde*. He was then the lover of the Duchesse *de Longueville*, so celebrated for her zeal in that ridiculous struggle. The Duke was wounded in the course of it, in consequence of which he lost his eye-sight for a time; and on this occasion, he applied to himself these lines:

> " *Pour mériter son cœur, pour plaire à ses beaux yeux,*
> *J'ai fait la guerre aux rois; je l'aurais faite aux dieux.*" *

When he quarrelled with his mistress, he thus parodied them:

> " *Pour ce cœur inconstant, qu' enfin je connais mieux,*
> *J'ai fait la guerre aux rois, j'en ai perdu les yeux.*" **

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* To captivate her heart, to please her beauteous eyes,
I have made war on thrones, and would against the skies.

** For that inconstant heart, which I no longer prize,
I have made war on Kings,—and I have lost my eyes.

The

The Cardinal *de Retz* notices, in very marked terms, the natural inconstancy of this personage: but it is here said that his cotemporaries allowed the Duke to possess a superior understanding, the strictest probity, a sound judgment, an observing turn, and a conciliating manner. A conviction, remarks this author, that no good was to be effected in an absolute monarchy, by engaging in political intrigues, induced him altogether to abandon them, and to betake himself to a private station; where he enjoyed the charms of friendship, and the pleasures of intellectual pursuits. The friendship which he cultivated to the last with Madame *la Fayette* is well known. We learn from Mad. *de Sevigné* that his house was the resort of all who were most distinguished, whether by fame, genius, talents, or breeding, whether at Court or in the city; and it was in the midst of this choice society, that he composed his Memoirs, and his Moral Reflections. The former are written with elegance, and an air of sincerity: but the events which they record are no longer interesting. We are astonished to find *Bayle* declare that he prefers the Memoirs to Cæsar's Commentaries: *Voltaire* more justly observes that the Memoirs are read, but that we know the Reflections by heart. This work had, says the same writer, a great effect in forming the taste of the nation, and in giving it a turn for solidity and correctness. Though there is scarcely any more than one truth in it, which is that self-love is the main-spring of action in man, yet this is exhibited under so many various aspects that it is almost always pointed: it is less a book, than a collection of ornaments for a book. M. SUARD, however, admits that the author's view of mankind is too unfavourable, and that it derived its tincture from the period of faction and political intrigue in which the Duke had lived.

Though he had given proofs of extreme bravery at the siege of Bourdeaux, and at the battle of St. Antoine, the Duke regarded valour as folly, and could hardly forbear turning it to ridicule. We cannot follow the present writer into his detail of the Duke's private virtues; which concludes with a well-founded panegyric on the family of *la Rochefoucauld*, followed by an impassioned narrative of the horrible massacre of the late most amiable, virtuous, and intelligent head of the same house by the cannibals of the revolution, with a sketch of his character, as drawn by an eye-witness of the dreadful catastrophe.

'A loss,' says the writer, 'which interests the sciences and letters, and which above all must carry sorrow into the hearts of those who cultivate the moral virtues, rouses all my sensibility. How shall I tear from my recollection an assassination committed under my eyes, and almost in my very arms, under the eyes and almost in the embraces of his wife and mother? I will render to his memory that tribute of

esteem and veneration which his virtues claim. His conduct always harmonized with the principles which he had drawn from philosophy; he cherished not a thought which was not avowed by reason and justice: he entertained no desire but what was directed to the public good; his intentions were pure, and unsullied by views of personal interest; he never acted, and he took no step, but with a view to the public good. It is not necessary to name the man whom I mean: no person will mistake the individual who bore an illustrious name without pride; who renounced without regret, and without ostentation, the most flattering distinctions; who forced envy to pardon him the possession of a large fortune, because he enjoyed it with simplicity, and expended it in acts of beneficence. Who would not recognize M. *de la Rochefoucauld,* while I speak of the man whose private life was an example in morals, and whose political life was a lesson of enlightened patriotism? For more than twenty years, I was honored with his friendship, and could boast of intimate connection with him. His last words were addressed to me; and he recommended to my care his mother and wife who witnessed the horrible scene, and who were menaced with the same dire fate. They were the sole objects of his solicitude at the moment when dreadful howlings were urging the crime of which he became the victim.... Under the weapons of the assassins, he preserved that tranquil courage which belongs only to an irreproachable life;—and who ever more completely merited to enjoy this advantage of a good conscience?'

When it is considered that such men as *Malesherbes* and *Turgot* paved the way for the Revolution, and that a *Rochefoucauld* took an active part in the commencement of it, can it be said to have argued such folly, or, as some have asserted, such criminal views, to have regarded its origin as auspicious, and to have hoped that it would terminate beneficially to the interests of mankind? That such were in an error, and a grievous error, we are most ready to admit: but that it was an error into which great, and wise, and good men could not have fallen, we must hear advanced and maintained by greater, and wiser, and better men than any who have hitherto thrown out the imputation, before we adopt the sentiment. That this portentous event was a measure of evil of unparalleled size, and of immeasurable extent, no one can now deny: but it is not less true that, at its commencement, it exhibited scarcely any of the dread features which were finally to characterize it.

The author observes that virtue was hereditary in the family of *la Rochefoucauld.* An old historian states that Charles V. visited the head of that family of his day, and makes him say, "I never knew a house in which virtue, high honour, and real dignity were more conspicuous." It is here added that, had he visited the author of the Maxims, the same compliment would have been equally appropriate; and still more applicable would it have been to its late unfortunate chief. Such a family

reflects

reflects lustre on a nation; and how few nations can boast of one thus distinguished for the patronage of science, for the purity of antient manners, and for the lustre of modern virtues!—In the civil wars of France, we find this family engaged on the protestant side.

From prodigies of talents, from the wonders of mental culture, from models of private worth and public spirit, a paper of M. *Malouet* leads us into the savage desarts of a most distant region, to wander in ungenial climates, and to notice barbarous hordes. We have already introduced these details, as published in a more enlarged form, in our Appendix to Vol. xl. p. 482.: but we shall now select some additional particulars.

We were much struck with an account of a singular species of ants, of a very large size, which are seen in these regions, and which form nests of enormous magnitude. It may be said of this population that it rises *en masse* against every assailant. Be it man or the most robust animal that approaches their residence, he is in an instant overwhelmed by myriads of them, who cover and devour him. Woe to him who, in clearing lands, falls on one of these colonies; unless he has great means of resistance, he must abandon the spot. If he determines on attack, he surrounds the nest with a ditch, fills it with wood to which he sets fire, and then batters the fortress with cannon. It usually resembles a pyramid cut off at one-third of its proper height.

More wonderful still is the vast heap of serpents which our author witnessed. These animals, after a tempest, form themselves into an immense pile. When it was approached, it was all in motion, accompanied with most dreadful hissing, and some millions of heads stretched out darting stings from their mouths, and flashes from their eyes. 'As they were only preparing for defence, and meditated no attack, we stopped to survey them. We drove round the column, and found it equally defended on all sides.' This, like the ant-nest, the author imagines to be thus formed in order to resist the attack of animals of superior strength. He supposes that, in these eternal solitudes, far from the haunts of men, the faculties of animals attain to higher perfection than in more frequented regions.

We wish that our limits would allow of our following the author into the particulars of a battle which he and his suite fought with an assemblage of monkeys, and which he describes with much humour and pleasantry. It was certainly no equal contest, since the weapons which the apes hurled against their foes were only pieces of the branches of trees, while those of their enemies were fatal.

The

The most interesting part of this narrative refers to the Indians, the original inhabitants of these vast regions, and consists of facts and observations; to the former of which we shall confine our notice, though the latter highly merit attention.

Those who have penetrated the farthest into these parts estimate that, on a surface of thirty-six thousand square miles which they had examined, there did not exist more than ten thousand souls; and that in the immense tract lying between the Amazon and the Oronooko the population did not exceed twenty thousand persons.

The author gives no encouragement to attempts to civilize and convert the people of Guiana; since they are not numerous enough to be rendered capable of the former, and they want ideas and language to qualify them for the latter.

'They live in society, they form families, and they have a national association; their village is their community; they have a magistrate who acts for them in their civil relations, and who commands them in war. They have no civil code, because they have no lands, and are strangers to huts: but they religiously observe the usages and customs of their fathers. In all matters, the community deliberates, and the chief executes. The equality which we have by such lamentable means sought, and failed to attain, they have found, and they maintain without effort. They enjoy the most perfect independence without knowing its value. In all the tribes, widely different as they are from Hudson's Bay to the Straits of Magellan, one sentiment animates all, that of a decided preference in favour of their savage life over our civilization.'

M. *Malouet* considers these small tribes, which are placed at an immense distance from each other, and which consist of from thirty to fifty persons, as in an advanced state of natural society; a state well adapted to their wants and views, and one most friendly to the sort of happiness with which they are content. They are very averse from all agricultural labour, but exceed the Europeans in address, in the chace, and in fishing. The author states a fact, which shews how rapidly information circulates among the widely scattered communities spread over the face of this immense country. On the authority of a learned Jew, Isaac Nasci, residing at Surinam, we are here informed that their language, which he calls the Galibi dialect, and which is common to all the tribes of Guiana, is soft and agreeable to the ear, abounding in vowels and synonyms, and possessing a syntax as regular as it would have been if established by an academy. The Jew says that all the substantives are Hebrew. The word expressive of the *soul* in each language means *breath.* Their synonyms refer only to natural objects; and in course they want words

to

to denote those things which we owe to civilization. They have no term by which they can express *law:* but they have the same word as in Hebrew to denominate *God*, which means *master* or *lord.*—The author takes occasion to argue very ingeniously in defence of the notion of the descent of all nations from one original family.

It is now more than time to close this extended article; though we have yet attended, principally, to the contents of only the first volume. At a future time, we may perhaps resume the others: but at present we shall only farther observe that to readers of French literature, these volumes will be highly welcome: indeed, we have seldom examined a compilation of this sort in any language, which united in so eminent a degree the agreeable and the instructive. In most of the papers, solidity accompanies elegance, and judicious hints are blended with lively traits. Jo.

ART. XII. *Cours Historique et Elémentaire*, &c. *i. e.* An historical and elementary Course of Painting, or the complete Gallery of the Central Museum of France. 4to. 14 Numbers. Paris. Imported by De Boffe. Price 15s. each Number.

THAT rich treasure of the arts, which the French have amassed by the plunder of conquered countries, will afford matter for various expensive and amusing publications. We have already noticed (see Appendix to Vol. 41. N. S. p. 523.) a very superb and sumptuous work, in which many of the chief engravers in France are concerned; and which is intended to include large copper-plates of all the pictures, statues, &c. in the Central Museum, accompanied by an introductory dissertation, and by a separate historical account of and critique on each original. The undertaking now before us is precisely on the same plan, but on a smaller scale, in order to accommodate purchasers of more limited finances. Each *livraison* or number contains five copper-plates taken from pictures, and one representing a statue: with these are given the explanatory text, annexed to each plate, and one sheet or eight pages of the general dissertation; which, when completed, will form the historical and elementary course of lectures on Painting, promised in the title. It is admitted in the advertisement that the authors have departed from the plan announced in their prospectus, in which it was proposed to make the analysis of the different pictures copied by them the principal subject of the text, and to speak of the arts only by way of digression: but, on mature consideration, they were sensible that this scheme would ill accord with the title; and that, from its execution, a tiresome monotony and frequent repetitions would have resulted. They now therefore

therefore design that their work shall first treat of the art as its chief subject; and that, after having traced it from its origin to its present state, a dissertation on it shall be given under its several heads, and an application be made of its principles and rules to those *chef d'œuvres*, the beauties of which are here attempted to be delineated.

When an historical and elementary treatise is delivered sheet by sheet, it cannot be required of us, especially in the early progress of the design, to make it the subject of serious examination; and we can accomplish little more than a statement of the leading contents of the Dissertation, as far as it has at present been extended.

The first chapter discusses the Origin and Progress of the Arts; in which, adverting to Love as the most unquestionable source of ingenuity, we meet with the story related in Pliny, which refers the origin of Design to a Grecian female, who by the aid of a lamp traced her lover's profile against the wall while he was asleep. The next chapter takes us to *the Arts before the Deluge:* but, as this epoch does not furnish any great profusion of materials, our readers will not be much surprized at being told that this chapter is short. The building of the ark (a most stupendous work) is neither forgotten nor believed. *The Progress of the Arts since the Deluge* opens a much wider field. Here the author avails himself of the Mosaic account, even though he seems not disposed to assign to it much credit. The tales of the Titans, the account of the building of the tower of Belus and of the erection of the vast cities of Babylon and Nineveh, with the walls and hanging gardens of the former, are regarded as incontestible proofs that architecture was carried to a great extent in the East at a very early period. Many remarks are made on the remains of Egyptian temples, pyramids, &c. described by *Denon* and others, and on the gigantic ruins which exist in the East Indies and other parts of Asia, to establish the position that mankind first existed and made a progess in the sciences in this quarter of the globe. From the Egyptians and Chaldeans, we pass to the Phœnicians and Jews.

The Origin and History of the Arts among the Greeks make the subject of a distinct chapter, and on this part of the detail the author enlarges with peculiar satisfaction:

'To explain the superiority of the Greek artists (he says) many writers have adverted to the happy temperature of the air, to the purity of the atmosphere, to the fecundity of the soil, to the freshness of the country, to the beautiful models and forms made perfect by gymnastic exercises, to the emulative love of glory, to the national spirit, to their forms of government, and to the brilliant variety of their

their mythology. While, however, it is admitted that these circumstances concurred in advancing the celebrity of the Greeks, it is contended that its source must not be sought among them: for it is remarked that these causes may concur without producing one artist even of moderate talents. The Peruvians, for instance, not less than the Greeks, were endowed with the rich gifts and spectacles of nature; perhaps with minds also as acute, and with a sensibility as exquisite: nevertheless, on the discovery of the New World, no Phidias nor Praxiteles was found among the happy children of the sun. We must, then, conclude that the peculiar genius of the Greeks is the true cause of that perfection which the arts obtained among them.'

In short, the author attributes the unrivalled productions of the Greeks to a kind of inspiration: but, surely, in an elementary treatise, this will be regarded as a very vague and unsatisfactory explanation. The religion and state of society in Greece are allowed to have afforded a continual stimulus in the prosecution of the arts; and, as their excellence at the æra of which we speak has remained unrivalled, it may perhaps be attributed to a concurrence of causes which very rarely combine.

We must wait for the subsequent numbers, before we can follow the author in his historical dissertation.

The 14 *Livraisons* before us contain 84 copper-plates, most of which are beautifully engraved. We shall mention a few of the subjects, and subjoin specimens of some of the critiques.

St. John baptizing on the Banks of Jordan, by N. Poussin.
Martyrdom of St. Agnes, - - Dominico Zampieri.
Christ and the Woman of Samaria, - Guido.
The Bathers, - - - Van-Huysum.
Charles I. King of England, - Vandyke.
A Roman Orator, copied from a Statue.
Passing of the Granicus - - Le Brun.
Marriage of the Virgin - - Van Loo.
Mars and Venus - - - Guerchino.
Death of Eurydice - - N. Poussin.
Nicholas Rockox - - - Rubens.
Egyptian Antinous (Statue).
returning to The prodigal Son ~~taking leave of~~ his Father, Spada.
Terpsichore, - - - Le Sueur.
Head of an old Man, - - Rembrandt.
Love à la Grec (Statue).
St. George destroying the Dragon, - Raphael.
The prodigal Son, in riotous living, - Teniers.
Venus (Statue).
Holy Family, - - - Luini.
View of Venice, - - - Canaletti.
Landscape, - - - A. Carrachi.
Death of Mark Anthony, - - Alex. Veronese.

The Virgin and Infant Jesus, -	Lahire.
Hagar in the Desert, - -	Mola.
Christ shewing his Wounds to Thomas,	Rubens.
Rebecca and Eleazer - -	N. Poussin.
Head of Christ crowned with Thorns,	Guido.
Infant Jesus caressing St. John, -	Raphael.
Taking down from the Cross, -	Rubens.
Minerva (Statue).	
The Virgin, - - -	Guido.
Pope Julius II. - -	Raphael.
Charge of Cavalry, - -	Wouvermans.
Player on the Bagpipe, - -	Teniers.
The Mountebank, - -	Du Jardin.
Cows in a Meadow, - -	Potter.
Virgin and St. Jerome, - -	Corregio.

From this enumeration, it will be perceived that the subjects are taken promiscuously from the several schools of painting. Of the originals, it may be truly said "they live, they breathe, they speak;" and the artists have here made very successful exertions to preserve, in the engravings, the character and spirit which distinguish the paintings. Scripture history furnishes the majority of subjects; a circumstance which will excite no surprize when it is considered that this collection is composed, for the most part, of the spoils of churches and religious houses in catholic countries. Virgins and Holy Families abound in the Italian school; in which every painter, if he did not draw his mistress as a Venus, found an opportunity of exhibiting her portrait in the character of the Virgin: thus blending the ideas of Religion and Love, which has been the frequent custom of poets, painters, and divines.

The notices subjoined to each plate, for the purposes of explanation and comment, are highly creditable to the taste and judgment of the writers. Some extracts will justify this observation.

The account of the first picture is as follows:

'*St. John baptizing on the Banks of Jordan:* a picture on canvas, 2 feet 11 inches high, 3 feet 7 inches $\frac{1}{2}$ broad, by Nicholas Poussin, born at Andeley 1594, died at Rome 1665.

'This composition has a character of simplicity truly analogous to the subject. The expression of the different figures is varied, without having recourse to contrasted attitudes. The scene is retired and calm. The back ground is simple and tranquil. The groupes are very naturally disposed. Compunction and resignation are depicted in their faces. History is accurately followed. The men and the women, the young and the old, hasten from all quarters to receive

baptism; some by water and others by land; some on horseback, others on foot: nothing is omitted. The rich vestments, which they throw off, indicate the superfluous objects which they must renounce in order to receive baptismal innocence. In short, the *tout ensemble* and the details of this production inspire thoughtfulness and respect. The design is not very pure, but it is not incorrect. The painter seems to have disdained that niceness of finishing, which would have added nothing to the poetry of his conceptions. In general, this painter does not attract the eye, but employs the senses only as means of touching the heart. Common observers are not struck by the charm of his colouring, nor by the accuracy of his outline: but men of real taste are rivetted before his pictures, by the force and profundity of sentiment which they express.'

'*The Martyrdom of St. Agnes*, a picture on canvas 16 feet 2 inches high, 10 feet 5 inches broad; by Dominico Zampieri (called the Dominican) born at Bologna in 1581, died at Naples 1647.

'This picture decorated the high altar of a convent at Bologna; and France owes the possession of it to her conquests. The composition all together has a grand effect, and the details are given with great accuracy. We particularly admire the expression of the Saint, who, pierced to the heart by the sword of the executioner, falls back on the funeral pile which was to consume her, lifting up her eyes to heaven. The judge seems to be astonished at the fortitude of his victim. All the figures are in good attitudes; but the heavenly host, which occupy the upper part of the picture, diminish by their tranquil aspect the horror which the principal subject inspires. It would have been better, perhaps, if the executioner had been more developed, and had the women and children, witnesses of the death of St. Agnes, been farther removed from this bloody spectacle. The ground on which is placed the tribunal of the prefect Simphorius is not sufficiently marked. The two executioners, thrown down headlong, might be easily mistaken for two martyrs; and the artist should have found an expedient of completely preventing such a misconception. These defects are, however, effaced by great beauties, and the piece is justly esteemed.'

To every remark in this critique we cordially subscribe: but we wish particularly to draw the attention of our readers to the observation on the representation of the Holy Trinity and Angels at the top of the picture. Independently of the impiety of attempting to paint the incomprehensible Divinity, the introduction of the Father, Son, and Holy Ghost, as spectators of the scene, more than destroys all the effect of the tragedy. Can these divine personages look with complacency on such horrid butchery? Can they be personally present, and not exert themselves to prevent the triumph of the wicked over the righteous? We know the answer which might be made: but, when we look at a picture representing the Deity as a human Being, it is impossible not to attribute to him human feelings and passions. We think that, if the groupe at the top could be completely

completely obliterated, the effect of the picture would be considerably improved.

'*Christ taken down from the Crost*, painted on wood 4 feet 1 inch 6 lines high, 3 feet 1 inch broad, by Peter Paul Rubens.

'This picture has always been classed among the *chefs d'œuvres* of its immortal painter. All that sentiment of design and colouring can express, Rubens has lavished on this beautiful composition. The figure of Christ is admirable; and his features, though inanimate, still breathe all the goodness of the Christian Law-giver. The torture of protracted punishment, and the writhings of cruel agony, have been unable to efface the deeply impressed character of resignation. "The just has perished"—And what sublime expression in the head of the virgin! the tears are dried in her eyes; and her looks, directed towards Heaven, implore, but do not accuse: she exhibits the inconsolable grief of irreparable calamity, the convulsions of maternal tenderness. On the contrary, in the Magdalen, we see desolated friendship bathed in tears, which cannot turn its eyes from the object once so fondly cherished and beloved;—which sees and calculates the loss, yet seems still to doubt.

'The delicacy of colouring, which Rubens in this picture has carried to a supreme degree of perfection, is perhaps the only reproach to which it is liable.—In those pictures which Schedoni, Michael Angelo Caravaggio, Annibal Carrachi, Titian, and Corregio, have consecrated to the same subject, and which may be seen in the gallery of the Museum, the *tone* is more appropriate, more gloomy, and more solemn:—that of Rubens is more touching—the others inspire more of melancholy and respect. The one is more sentimental, the others more historical.

'Rubens painted this picture to serve as an *epitaph* (the technical term) to the tomb of the family of the Michelsons. It was placed in the cathedral of Antwerp against the fourth pillar on the left hand. It was protected by two shutter-pictures, representing inwardly on one side John the Evangelist, on the other, the Virgin with the infant Jesus;—and on the exterior face, Christ and the Virgin; painted in black and white. These are also in the Museum.

'This picture has been engraved by Nicholas Rychmans, born at Antwerp 1625.'

Of the statue called *L'Amour Grèc*, this account is subjoined:

'Cupid, a statue in Parian marble, 2 feet 8 inches high. This God, the same as Love, is considered by the antients in a two-fold point of view. At one time, as the son of Venus Urania, or the Celestial Venus, he is the source of good; he is the invisible link or tie which unites man with the divinity; the principle of science, arts, and philosophy; the charm of the present life, as he must be of that which is to come. At another, as the son of the terrestrial or marine Venus, he has an allusion to material affections and passions, and to the disorders which they bring into existence. When regarded in this latter character, his eyes are covered with a bandage, and offensive weapons are in his hands. In a sense truly moral, he is represented

as a beautiful youth with wings. It is thus that we contemplate him in this statue; the wings of which are broken off, as well as the legs and arms. His physiognomy is full of grace, his look is soft and modest, and his hair, curled on his forehead, floats agreeably on his shoulders.

'This beautiful fragment was taken from the Museum of the Vatican, and was found at Centocelli, on the road which leads from Rome to Palestrina.'

We shall attend with pleasure to the sequel of this work; from which we should make larger extracts, did we not recollect that the contemplation of the pictures is necessary to enable our readers fully to appreciate the merit of the remarks. Mo.y.

ART. XIII. *Récherches Historiques*, &c. *i. e.* Historical Researches concerning the principal Nations established in Siberia, and in the Countries Adjacent, at the Time of its Conquest by the Russians. Translated from the Russian. By M. STOLLENWERCK, late an Officer in the Service of Russia. 8vo. pp. 275. Paris. Imported by De Boffe. Price 6s.

THE value of the geographical and historical labours of M. *Fischer*, member of the Academy of Sciences of Petersburgh, and the original author of this publication, is generally acknowleged. The present volume is an abridgement, as well as a translation, of that academician's history of Siberia; and whatever may be the character of the entire work, it must be owned that, in its reduced state, it is dry, uninteresting, and we may add of little value, since it is not accompanied with a map adapted to its representations.

From the remotest ages, Siberia has been inhabited by nations widely scattered, half savage, and almost strangers to each other: but eighty years, we are told, have sufficed to make it known, to conquer it, and to change it into a civilized country, offering to our view the toil and implements of agriculture. Villages, towns, and establishments of various kinds, are now seen where heretofore barren heaths, and plains, and impenetrable forests were alone visible. In the course of this time, Siberia has been united to the destinies of one of the most powerful empires on the globe; it borders on seas which open to it a communication with the new world, and which, in the opinion of navigators, conceal a passage into it across the Frozen sea; and it is bounded to the south by divers parts of Asia, with which it has diplomatic and commercial relations, not less favourable to the progress of science than to the welfare of its people, and that of the Russian empire in general. From Siberia, and its neighbourhood, in the remotest

motest antiquity, issued those armed and numerous hordes which gave laws to Asia, which penetrated into the plains fertilized by the Nile, which covered the courts of Africa with their establishments, which inundated Europe, overturned empires, and founded colonies; some of which to this day speak the language of the people who at present occupy the parent country, as well as carry about them a resemblance which shews their original affinity.

Siberia is still very thinly peopled, and is capable of subsisting some millions of people more than it now contains. Though placed under the frozen zone, its air is pure and highly favourable to longevity. Wheat is there produced in such abundance as to be uncommonly cheap; and the most useful vegetables of temperate climates succeed very well. The same is the case with our most serviceable animals. It also contains a great number of iron and copper mines, and can boast of some valuable silver mines, as those of Arghoun and Kolivan. Its large rivers and numerous streams abound with fish; and the former, together with those of Russia, run in such directions as to furnish a passage from it by water nearly all the way to Petersburgh.

The historian states Chamanism (the parent, as he contends, of Braminism and Lamism) to have been the antient religion of the principal nations inhabiting this immense tract; and the people residing at this day in these regions, which are neither Christian nor Mohammedan, are supposed still to profess a degenerate species of it. The Metempsychosis was its most distinguishing tenet.

Lamism the author supposes to be composed partly of Chamanism and Nestorianism; and he maintains that Lamism is in fact Nestorianism degenerated into heathenism, and that the Dalai-Lama is nothing more than a sort of metamorphosis of the Nestorian patriarchs. We should have been glad to have seen how M. *Fischer*, in his original work, supports this hypothesis; which, it strikes us, is equally without foundation in fact and in probability. He supposes that the person, of whom so much has been said under the name of *Prester John*, was a Nestorian patriarch, and the first who transformed himself into a Lama.

The word *Kossack*, the author says, is not a name descriptive of a particular nation, but refers to a mode of life and character; it means persons who have no settled residence, and who hire themselves out as mercenaries in war; and it bears also other significations.

We pass over an elaborate disquisition, which we find in these pages, on the origin of the Hungarians.

With regard to the term Tartars, the author remarks that its ordinary application is incorrect; that it is an error to extend it to all the nations north of Persia and India, as far as the eastern sea; and it is also a great mistake to represent all these as one and the same people, while in fact they are distinguished in a remarkable degree by make, by manners, by religion, and by language. He seems to think that there never was a nation which this name designated; and he accounts for its origin by observing that the Chinese apply the word *ta-ta* indiscriminately to the nations and tribes who are neighbours to them; a word descriptive of vicinage, and borrowed from them by the Europeans; who probably, when they adopted it, assigned it a mistaken sense.

The translator informs us that the present publication is his first essay. Entertaining a favourable opinion of his diligence and accuracy, we regret that we cannot encourage him to expect much success: but had he executed a version of the whole of the original, and accompanied it with a map, we have no doubt that it would have proved more interesting, We do not see why he should have been apprehensive that the public would not have given a favourable reception to the labours of M. *Fischer*. It is to the Russians that we must look for information with regard to this vast country,—in many respects so interesting, and particularly as having antiently been what has been denominated the *officina gentium*.

Jo.

Art. XIV. *Correspondence Originale et Inédite*, &c. *i. e.* The Original and Unpublished Correspondence of J. J. Rousseau with Mme. *Latour de Franqueville* and M. *du Peyrou*. 3 Vols 12mo. Paris. 1803. Imported by De Boffe. Price 10s. 6d. sewed.

The publishers of this collection bespeak attention to the letters which it contains, on the grounds of the interest which they will call forth even in ordinary readers, and of the superior light which they furnish, to those who are desirous of forming a right judgment concerning a man not less remarkable for his conduct and character, than for his writings and opinions:—since, say they, these are the only letters yet submitted to the world, which compose a connected series, and which were not intended for the public eye.

The principal and most interesting part of the correspondence passes with the lady; the daughter of a virtuous but rigid father, and obliged by him to marry a man who proved wholly unworthy of her; and from whom, some years afterward, the same parent required her to sue for a separation. In this

widowed state, she devoted herself entirely to letters. When she was between twenty eight and thirty years of age, the *New Heloise* made its appearance; and ROUSSEAU became to our heroine, we are told, what Plato was to his disciples. She cherished for him the most enthusiastic admiration; and she commenced a correspondence with him which, the editors justly observe, became by turns the solace and the torment of her life. Without controverting the observations made by them in favour of the lady, and to the disparagement of the philosopher, we cannot, on the whole, help regarding the correspondence on her part as a curiosity. She adopts strange steps in order to commence it: but, having so far succeeded, she is very observant of delicacy, if we except her request that ROUSSEAU would personate St. Preux, and address her under the name of Julia. In the first stage of the intercourse, it is all platonic regard; the mind and the genius are reciprocally the sole objects of attraction. At this time, the parties had never seen each other: but at length the philosopher becomes desirous of learning who his fair admirer is; and his curiosity is satisfied. The fervour of his regard then abates, and he shews himself inclined to break off the connection. The lady, however, has address enough to prevent this, and to create a fresh interest in the breast of her idol: but why does he, who was so much struck with his fair unknown correspondent, become so indifferent to her when he learns who she is? Let us not be deemed unjust to his memory, if we surmise what appears to us to have been the cause. He knew that Versailles was the place of her residence; and he perhaps had fondly imagined that some princess, or high personage of the court, had become enamoured of him under the character of St. Preux. If he had cherished fond dreams of this sort, this idea very probably made him consent to become her correspondent; and it was natural that he should feel disappointed, when he learned that her rank was not high, and that her situation was unfortunate.

Be this as it may, Madame *Latour* overcame his reluctance, the correspondence continued, and grew more intimate than ever. He begs to be told her age; and she makes a merit of truly stating it, as she had passed thirty-two. The philosopher rallies her, and indulges in pleasantries on himself as an admirer, he having reached the wintry period of fifty. In a reply, she very complaisantly states that, considering the difference of sexes, the ages are not disproportionate.—The learned recluse had before solicited a description of her person, and with this request she had also complied without difficulty. The picture, in sketching which the fair artist, it may be conjectured,

jectured, displayed more skill than correctness, more regard to effect than to truth, seems strongly to have impressed the philosopher; and he next desires to be favoured with her portrait. Having shewn a reasonable coyness, this wish is also fulfilled by our heroine: but she begs that it may be returned immediately. Alas! it is returned immediately, and accompanied with a note of freezing coldness. The mortification which she manifests, and the language which she uses on this occasion, are very remarkable. She charges the artist with not having done her justice, and reproaches her correspondent for his neglect and want of gallantry. The philosopher, we suppose, having recovered from his regret at not finding his inamorata a person of high rank, tolerated her suit under a persuasion that she possessed great personal beauty;—and when his expectations on this head are also disappointed, he is solicitous to terminate the intercourse. She however still has the art of gaining a fresh hold of her repulsive favourite, and they again exchange the language of kindness and regard. She obtains permission to visit the sage: but it does not appear that the interview advanced her object with her *cher Jean Jacques*, as she called him, since he never returned it, never desired another, and shortly afterward departed for England; whence, we believe, he did not answer her letters. A defence of him from her pen, against the charges on his conduct while in this country, draws from him a few transient kind expressions: but he cools again, and she becomes so unfortunate as to disgust even her readers, while he grows every day more and more indifferent, and finally bitterly repulsive. Yet she continues to beset him with her fond familiar style and affectionate professions, which have an effect the very contrary of that which she designed.

We do not deny that the lady's regard might have been platonic in its origin: but if so, it soon grew into what, we believe, platonic regard between persons of different sexes is very apt to change,—into something less refined. In short, we are uncharitable enough to regard this correspondence on the part of the lady, with all its fine professions, as neither more nor less than a downright courtship of the misanthropist. The evidence of the fact is too clear to suffer us to doubt that the lady had this singular taste. From her case, we may collect that, if it were the custom for the ladies to solicit in love, they would be more successful than the men; if perseverance, address, and importunity would ensure success. His wild suspicions, and his strange caprices, alone rescued Rousseau from the toils which this lady had framed for him: indeed he would, on several occasions, have been taken captive, had he not been constructed very differently from other men.

If we confine ourselves to the *letter* of this correspondence, we see talents, virtues, and services that attract on one side; and on the other, worth and sentiment. The professions are most pure. Morality is never hurt; and even delicacy is in no degree wounded, at least according to French notions of it. The importunities of Mme. *Latour*, while successful, are highly interesting: but near the close of the intercourse, when they only serve to render her hero more averse, and to extort from him mortifying repulses, they occasion disgust. Though the latter part of the correspondence will excite unpleasant feelings in the reader, these are more than counterbalanced by the pleasure which he will derive from the early letters, which are specimens of most happy *badinage*. The succeeding epistles abound with well-turned compliments, with fine strokes of gallantry, and with the happiest displays of wit and sentiment. We are introduced to a lady of a very superior mind, and of eminent accomplishments; we witness with admiration her displays of unwearied patience, of singular skill and dexterity; while her perseverance, even when it offends, is not the less an object of applause, on account of the various arts and resources which it adopts in order to gain its object.

In a somewhat advanced stage of the correspondence, the philosopher, having discovered some imperfections in the lady, will not suffer her to assume the name of Julia, which she consents to lay aside. The intercourse is nevertheless carried on in a style of strong mutual regard: but the fair one next ventures to forward to her correspondent some verses in his praise, and complains to him of his having never noticed them: —to which he replies in these hard terms:

'I certainly, Madam, did receive the poetical epistle to which you allude; and I forgot to thank you for it. This was a great fault in me, but now that it is brought to my recollection, I cannot repair the omission. I know not how to praise the praises that are bestowed on me, nor to criticise verses of which I myself am the subject; and, as I do not wish that more good may be done to me than I require, in the same manner I am not fond of making acknowlegements. I am overwhelmed with letters, memorials, verses, panegyrics, &c. all requiring answers, which I could not return without ten hands, and ten secretaries. I therefore no longer attend to them. Yet, Madam, in whatever manner I conduct myself, you are always sure of requiring an immediate answer, and have the art of rendering it always necessary. I beg it of you, therefore, as a favour, to put an end to our correspondence.'

Can we conceive any thing more ungallant than this? Yet, alas! poor Rousseau, vainly do you pant for liberty; you are soon to appear more in her toils than ever, to profess yourself

contented

contented under your bondage, to hug your chains, and to render your future enlargement highly problematical!

The epistolary interdict at length encounters the eyes of Madame *L.* and let us see how she treats it, and how she contrives to ground on it a complete triumph over her capricious favourite. In the beginning of her answer, she makes observations with great coolness on some incidental matters of which it was necessary that she should inform him; and she then thus proceeds:

'I believe, Sir, I have fulfilled all your intentions: it now only remains to me to explain mine.

'I had no other views in my endeavours to engage you in a regular correspondence, than those of profiting by your instruction, and of having certain information respecting your health, which is dear to me, and with regard to which disquieting reports are circulated. My first object failed from the beginning, by the turn which you gave to your letters, and I am not astonished at it; a man very much occupied rarely enters into deep disquisitions with a woman, while he remains ignorant respecting her capacity to reply to him, or even to understand him. Though one of the two objects which my ambition proposed to itself has escaped, that which remained was sufficient to render our intercourse infinitely precious to me: but, strongly as my inclinations impel me to make new efforts still to retain it, I wholly abandon it. The pleasure at least shall be mine of having done for you all that it was in my power to do, and of sparing you useless fatiguing, and in the end odious importunities. The better the heart, the less disposed it will be to force good offices where they are not welcome. Persuaded of this, I desire, with all my soul, that you may forget me, and I promise to do nothing to make you think of me again. It is certainly no fault of yours if I set a value on what comes from you, which renders it most affecting to be deprived of it: if it leaves in my days a void which it is difficult to endure, it must be the business of my reason to fill it up: by complying with my request you did not render yourself accountable for my tranquillity; and overwhelmed as you are with importunities, with the detail of which you acquaint me, it is very natural that the retrenchment, which you think proper to make in your epistolary connections, should fall upon me. I will be just to myself: the perfect attachment, which I have vowed to you, will undergo no change on account of the manner in which you treat me; it is not of you that I ought to complain, it is fate which I must blame, for not endowing me with those attractions that would have secured to me the preference from you of which I should have been so sensible.

'You do not love, you say, that more good should be done to you than you ask. Do not imagine, Sir, that I was vain enough to suppose that, while I spoke good of you, I was doing good to you. I am well aware that no one needs eulogiums less than you do, and that no praises less deserve to be called a *good* than mine. I spoke what I thought; and I shall always think what I spoke, though you may reject my homage with more *hauteur* than ever. I admit that your proceedings

proceedings with regard to me in no degree impeach your virtues nor your services. A genius like yours, vast, profound, and occupied with large and comprehensive views, would rob the world of the attention which it bestowed on a being so useless, so insulated, and so inconsiderable in every view as I am! I shall, all my life, respect your virtues, esteem your writings, adore your talents, and cherish your person, without all this leading into any consequences that regard you. Excuse, Sir, the length of this letter: nothing ought so strongly to plead for indulgence as the certain assurance that it will not be again put to the proof, which assurance I now offer to you."

The laboured address and happy turns of this letter wrought the effect which the writer no doubt anticipated. It forced the philosopher to capitulate, and we find him surrender with tolerable grace. He thus begins his reply:

'*Tu m' a dugli, ma tu mi piaci* *. Madam, I must surrender, I feel each day more and more that it is impossible for my heart to resist you; the more I murmur, the more I become entangled. You permit me to write one letter to your two, but do not suppose that I shall take you at your word. Yes: you are a woman, I perceive it by the ascendancy which you have over me, I perceive it by your address, and it is long since I have ceased to doubt about it. I shall no longer attempt to break those heavy chains which you impose on me with so much ease: but have the mercy yourself to lessen the weight of them, be as good as you are charming, accept my homage in return for my negligence, and keep not so strict an account with your humble servant. Pray count not on exactness in my correspondence. I would not deceive; we do not correct our faults at my age: but be assured that my heart is penetrated with your goodness, and most ardently desires to render itself worthy of it.'

The elegant raillery, the fine reflections, and the acute remarks, which occur in the philosopher's letters whenever he is in the humour to forget himself, and to place out of his sight all his woes, will not allow us to wonder at the ardour with which this lady courted his correspondence: nor do her letters suffer on a comparison with his; for she appears to have been a woman of rare talents and accomplishments. If we except her romantic attachment to her favourite author, she seems to have acted under the guidance of a solid judgment. In the observations which she makes on one of the philosopher's *Jeremiades*, she speaks the language of sound sense, and lays down maxims with which he ought to have been impressed, since they would have given firmness to his mind and dignity to his proceedings:

'I respect (she says), dear *Jean Jacques*, your weakness, but can hardly conceive it. In consecrating your pen to truth, ought you

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* Thou hast grieved me, but thou pleasest me.

not

not to have prepared your mind for constancy? You who appear to have known mankind so well, how could you suppose that they would treat him kindly who condemned their conduct by his example, and unmercifully attacked their prejudices in his writings? The route which you had taken did not lead to repose, but to celebrity; you could not be ignorant of it: and having manifested the daring which was necessary in order to conduct to its utmost height, shall it be said that you want the firmness requisite to support the adversity which accompanies it? It is for those who interest themselves in your fate, it is for me, and not for you, to succumb under the blows which they aim at you; because my sensibility is exposed, while yours should be protected by those superior views which inflamed your genius. I own that your lot renders me displeased with your zeal; would to God that you had been more tranquil and less illustrious!'

She tells him that the notice which his works had attracted was to be expected, and that he could not hope to convert all mankind at once. She laments the effect which they have had in causing their author to be oppressed, and in ensuring favour and countenance to every one who searches after his faults, misrepresents his intentions, and tarnishes his character.

'God forbid, (she continues,) that in stating to you my manner of thinking upon all that has passed with regard to you, since I have known you, I should, in the least degree, diminish that satisfaction which ought to console you under all that you suffer. You would be unhappy indeed, if you were capable of entertaining a doubt of the goodness of those reasons which made you determine to combat so many received opinions; since you cannot tread back your steps without making an entire sacrifice of your self-love. I lament that you have suffered from the ingratitude of your country; and still more that you have been obliged to expose to all Europe the tyranny of its magistrates, and the bad faith of its ecclesiastics, after having been the apologist of the one, and the panegyrist of the others. Farewell, dear *Jean Jacques*, I do not believe you capable of taking my frankness in evil part: if you are, it would be desirable to know it.'

This was too much for the irritable nature of Rousseau; he overlooks the wisdom, ability, and affection for him that are so conspicuous in this advice, and notices only its unkindness. He charges his fair correspondent with having flattered him in his prosperity, and with having reserved her censure for the period of adversity: but he does not controvert one tittle that she has advanced. This is not the only specimen of the ability of this lady, and of her victorious opposition to what had been advanced by the idol of her soul, whose virtues and talents she held in such enthusiastic admiration. It was not the fault of Madame *L.* that this correspondence did not prove one of the

most

most instructive and amusing that has ever been submitted to the public eye; nor is it easy to estimate what advantage it would have proved to the happiness and fame of the whimsical philosopher, had the regard and friendship of this extraordinary lady met with due returns.

The correspondence with M. *du Peyrou* appears insipid after the preceding; and it discloses nothing of importance that was not already known. It confirms, but does not set in a stronger light, the self-tormenting powers of the illustrious citizen of Geneva; from whose deserts no lover of genius can detract without pain, but whom his warmest admirers must admit to be chargeable in his private conduct, and in some of his works, with the wildest extravagancies; while in other parts of his productions he appears to be more than man. If we own it to be difficult to speak of him in appropriate terms, we shall not hesitate to assert that none but bigots and hypocrites will apply to him the language of indiscriminate censure, and unqualified abuse.

The morbid temperament of ROUSSEAU disposed him, as he grew older, to become more and more a prey to suspicion and jealousy; till at length this unhappy turn left him without a friend. We are here told that, at last, his own wife became an object of distrust to him; and persons of credit have asserted that, in the state of despair to which he had worked up his mind, he laid violent hands on himself in those gardens of Ermenonville which so long contained his ashes. The present editors do not vouch for the truth of this report:—but they afford very satisfactory external evidence of the authenticity of these letters. We allow that, being furnished with it, they acted rightly in producing it; though we agree with them in thinking that the internal proof is so decisive as to render any other superfluous.

Jo.

ART. XV. *Essai Medico-légal sur l'Empoisonnement*, &c.; *i. e.* A Medico-legal Essay on Poisoning, and the Methods to be employed for detecting it. By N. LECLERC, M. D. 8vo. Paris. 1803. Imported by De Boffe. Price 3s. sewed.

THE importance of obtaining an accurate knowlege of the different effects of poisons, and the circumstances which can enable us to speak decidedly on their employment, are exemplified by several cases in the present essay. The author does not, however, afford us much assistance in procuring the information necessary for determining whether death has been produced by poisons, or not; since he admits that most of the symptoms, short of the actual detection of the poisonous sub-

stance

stance in the body, are fallacious. His general inferences on this subject are these:

1st, That there are circumstances in which it is difficult, not to say impossible, to determine whether a person has been poisoned or not.

2, That the symptoms observed, whether on the living or the dead, may indeed afford strong presumptions, but are not sufficient to determine this point accurately.

3dly, That the presence of the poison, and its chemical examination, can alone assure us of its existence and nature.

Nothing is said respecting the means necessary for obviating the effects of poisons when taken into the system; and the general phænomena mentioned to be produced by the various divisions into which they have been arranged are, as might be expected, such as are found in most authors who have written on the same subject.

M. LECLERC divides poisons into the fixed and volatile; and these again he distributes according to the source from which they have been derived, viz. whether from the animal, vegetable, or mineral kingdoms. He enumerates the symptoms produced by the bites of various venomous animals, but does not seem to be acquainted with the work of our countryman, Dr. Russell, on Serpents, from which much valuable information might have been obtained concerning the particular effects of the bites of this tribe.

Yell.

ART. XVI. *Elémens de l'Histoire de France*, &c.; *i. e.* Elements of the History of France, from the Reign of Clovis to that of Louis XV. By the Abbé MILLOT; and from Louis XV. to the *Punishment* of Louis XVI. by J. DE SALES. Vol. IV. 12mo. pp. 508. Paris. 1802. De Boffe, London. 4s.

ART. XVII. *Elémens de l'Histoire d'Angleterre*, &c.; *i. e.* Elements of the History of England from the Conquest by the Romans to the Reign of George II. By the Abbé MILLOT; and from the Reign of George II. to the Peace of 1783, by J. DE SALES. Vol. IV. 12mo. pp. 427. Paris. 1802. London, De Boffe. 4s. sewed.

THESE little volumes bring down the several histories of the Abbé MILLOT nearly to the present times. Most of us have in our youth been indebted to that agreeable compiler, who certainly possessed the talent of rendering his subject interesting, of communicating knowlege pleasantly, and of disposing the tender mind to seek it. If his page does not abound with profound reflections, he never misleads; and his narrative

narrative is neat, flowing, and impartial. He instils no prejudices, inculcates no paradoxes, steers equally clear of bigotry and scepticism, and has the merit of having furnished books for young persons which may do much good but cannot be productive of any harm. If he be placed at an immense distance from some writers whom we could name, it must be admitted that an equal interval separates him from the common herd.

The pen of the continuator is less elegant than that of his predecessor, but he writes with more spirit and energy. He compresses much matter into a small compass, and his pages present nothing that is exceptionable, but form valuable additions to our publications for youth. We are constrained, however, to limit this praise chiefly to the volume which respects France; since the other abounds with small mistakes, against which its translator should be on his guard.

Jo.

ART XVIII. *Manuel du Pharmacien*, &c.; *i. e.* The Apothecary's Manual. By E. J. B. BOUILLON LA GRANGE, &c. 8vo. pp. 439. Paris. 1803. Imported by De Boffe. Price 7s. sewed.

THE reputation of this author is so well established in chemistry, that it must impart to the present manual very particular claims to the attention of the pharmocopolist. A work of this kind seems to have been very much wanted in France, where no edition of the *Codex de Paris* has appeared since the year 1758; and where practitioners have in course been very much left to their individual observation, for the best mode of preparing medicines. The reforms which have been introduced into the pharmacopœias of other countries will not, the author is of opinion, supersede the necessity of a work like the present for the use of French apothecaries; and for this idea he gives the reason that foreign differs much from French practice, or rather that the application of remedies in France is very different from that in other countries: 'our climate (says he) and constitution admitting neither the drastics of Germany, nor the too active medicines of England.'

The volume is divided into four parts; the first comprehends the Materia Medica; the second, compound Medicines and the method of preparing them; the third, the enumeration of the compounds into which simple medicines enter; and the fourth, the properties of the various compounds. The directions for the preparation of chemicals are full and perspicuous, and several plates are given for the purpose of illustration.

Yell.

ART.

ART. XIX. *Les Intérêts des Comptes courans tout calculés, &c. i. e.* The Interests of Accounts Current calculated, whatever be the Rate and Capital; or Tables which, for the Calculation of Interests, whether taken once in a Year or six Times in six Months, or whether the Negotiation of Effects, or the Loan of any Sum of Money for any Number of Days be concerned, demand only the mere opening of a Page, and the Assistance of an *Addition*, substituted for long Operations hitherto employed. These Tables are equally accommodated to the French and the Gregorian Styles. By L. M. BLANQUART SEPT FONTAINES. 4to. pp. 378. Paris. Imported by De Boffe. Price 12s.

WE have scarcely any thing to add to the statements of this title page. The tables, in their typographical execution, are very neat: that they are correct, we have not the evidence of our own thorough examination, (which cannot reasonably be expected in these cases,) but a strong assertion of the author, viz. that *they contain not a single error*. A short introduction is prefixed to the Tables, explaining their use.

R.W.

ART. XX. *Abrégé d'Astronomie*, &c.; *i. e.* An Abridgment of Astronomy; adapted to the Comprehension of Young Ladies. By M. N. CALEMARD, Teacher of the French Language, of Geography, &c. 8vo. sewed. De Boffe, London.

IN the dedication of this volume, the fair writer modestly declares that she does not pretend to teach the learned: but that her claim to merit is to be decided on the grounds of having drawn knowlege from the purest sources, and of having rendered it, by arrangement and explanation, intelligible to young persons. Speaking generally, Madame CALEMARD certainly deserves commendation: but she has fallen into a few mistakes when venturing on the wide ocean of speculation in quest of a new theory, or attempting to pass without sufficient qualification the perilous straits of science. These mistakes, however, are to be forgiven, for they are slight and easy to be amended; and that they may be amended, we wish that she would reconsider them.—For instance: in p. 8, *three kinds of angles* are mentioned: in p. 73, the cause assigned for the days and nights being equal at the equinoxes is not properly a solution of the question: in p. 110, the cause of the maintenance of the sun's heat is too *positively* pronounced: in p. 120, the explanation of the equality and inequality of the projectile and centripetal forces is not precise: in p. 157, the force of the sun is made to vary *inversely as the distance*, instead of inversely as the square of the distance; and in p. 219, the *particular solution* of the cause of *the tides* is inadequate.

D.o

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